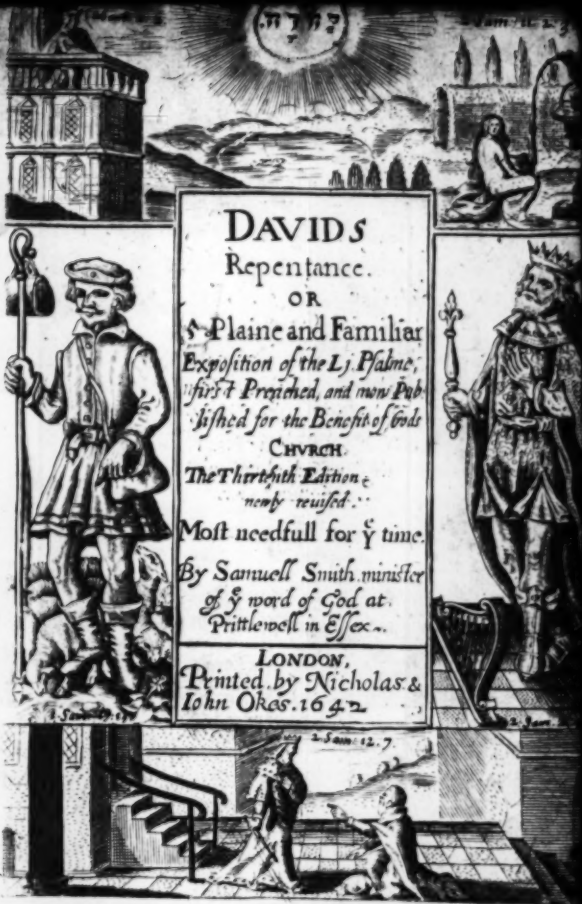

DAVIDS Repentance.

OR

A Plaine and Familiar Exposition of the LI. Psalme, first Preached, and now Published for the Benefit of Gods CHURCH.

The Thirteenth Edition newly revised.

Most needfull for this time.

By Samuell Smith minister of the word of God at Prittlewell in Essex.

LONDON, Printed by Nicholas & Iohn Okes. 1642.

XUM

DAVIDS Repentance:

OR,

A plaine and familiar Exposition of the 51. *Psalme*: First Preached, and now published for the benefit of Gods Church.

Wherein every Christian may set before his eyes the patterne of unfeigned *Repentance*: Likewise exhorting every man to labour for *Repentance* before *sickneſſe and death ſeize upon them: for after Death there is no repentance to be had or expected.*

The fourteenth Edition, newly reviſed & profitably amplified by the Author *Samuel Smith*, late Preacher of the Word at *Pritlewell* in *Eſſex.*

LUKE 13. 5.
Except yee repent, yee ſhall all periſh.

LONDON:
Printed by JOHN OKES. 1640.

XUM

XUM

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To the Christian Reader.

CHristian Reader, seeing the burthen of the Ministry is this, to pluck men out of the kingdome of Satan, and to bring them to the living God; surely then it is the duty of all those that have taken upon them this holy Calling, to helpe forward this worthy work. And to this end I entertained my spare houres in the time of my long sicknesse, when I was not able to performe my duty in the Congregation of my charge) in publishing this short Exposition of the 51 *Psalme* to the view of the world: not for vaine glory, or for any good conceit or opinion that I have of the same, or of my selfe, as he knoweth that knoweth all things; but chiefely for the honour of God, that if it please the Lord to give a blessing to sinners, even such as sit in darknesse, and in the shadow of death, might be moved to Repentance. It is an opinion of carnall men, who remaine under Satan, and his dominion, (as all men doe by nature) that when sinne is committed, done, and past, they shall never be called to account for the same. But (alas) no length of time can weare sinne away, if it be not

taken away by true and unfeigned repentance: yea, the ſinnes of our youth, which many years agoe we have committed, (if now in time we doe not repent, and ſtop the mouth of the ſame) ſhall ſtand up as new and freſh againſt us, as the firſt houre we committed them. O that we could bee wiſe to thinke on theſe things! Our ſelves waxe old, our bodies declining to the grave, and will we take no paines to waſh away our ſinnes, but let them ſtand in their ſtrength againſt us? This was a great folly: Let men therefore think of this betimes; there is no going to heaven with dry eyes, or on beds of Doune. Now if this poore worke of mine may find entertainment with thee, I ſhall ſo much the more be incouraged to take paines in their kind on other places of Scripture, as upon the firſt *Pſalme*, which I haue now publiſhed, with many other: And withall may help thee forward to this neceſſary duty of Repentance, I have then my deſire: give the praiſe to him from whom all good commeth, who worketh in us both the will and the deed; to whom be praiſe and honour for ever and ever, *Amen*.

Thine in the Lord,
Samuel Smith.

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2 *Thank-*

A plaine and familiar Exposition upon the fifty one *Psalme*: first Preached and now published for the benefit of Gods Church. Exhorting every man to labour for Repentance before Death seaze him, for after death there is no Repentance to be thought of, or expected.

Psalme LI.

The Text.

To him that excelleth: A Psalme of David, *when the Prophet* Nathan *came unto him, after hee had gone into* Bersheba.

CConcerning the booke of the Psalmes, it is an Epitome of the whole Scriptures, teaching us what wee are to beleeve and do, both to God and man: In which as in a Glasse we may clearely behold the Nature of God, his wisdome, goodnesse

neſſe, and mercy towards his Church and his Children: As alſo moſt notable ſpectacles of his fearefull wrath and vengeance againſt the wicked and ungodly.

If men would pray unto God, and crave for any mercy and bleſſings at his hands, here be excellent platforms of true, hearty, and moſt earneſt prayers. If men would give thanks for any bleſſings received, for judgements eſcaped, or for deliverance from wicked and ungodly men, here bee worthy examples and directions. If men would finde comfort in temptations, troubles and afflictions, and learne with patience to beare them: there is no part of the Bible more ſweet and comfortable. And therefore it ſhould be our delight and ſtudy, and wee ought to ſpend the more time in reading and alſo in the meditation of ſo excellent and worthy a Booke: according to that of our Saviour, *Iohn* 5. 29. *Search the Scriptures:* Becauſe that will bring a man to true happineſſe in the end: namely to know God to

The Contents.

Pſalme 51.

To him that excelleth, *A Pſalme of David*, when the Prophet *Nathan* came unto him, after hee had gone into *Berſheba*.

HAve mercy on me, O God, according to thy loving kindneſſe, according to the multitude of thy compaſſion put away mine iniquities.

2 *Waſh me throughly from my wickedneſſe, and cleanſe me from my ſinnes.*

3 *For I know my iniquities, and my ſinne is ever before mee.*

4 *Againſt thee againſt thee onely have I ſinned, and done this evill in thy ſight: That thou mayeſt be juſt when thou ſpeakeſt, and pure when thou judgeſt.*

5 *Behold I was borne in iniquity, and in ſinne hath my mother conceived me.*

6 *Behold thou loveſt truth in the inward affection: therefore haſt thou taught me wiſedome ſecretly.*

7 *Purge me with Hyſſop, and I ſhall bee clean: waſh me, and I ſhall be whiter than Snow.*

8 *Make me to heare of joy and gladneſſe, that the bones which thou haſt broken may reioyce.*

9 *Hide thy face from my ſinnes, and blot out all mine iniquities.*

10 *Create in me a cleane heart, O God, and renew a right Spirit within me.*

11 *Caſt*

11 *Caſt mee not away from thy preſence, and take not thy holy Spirit from me*

12 *Reſtore me to the ioy of thy ſalvation and eſtabliſh me with thy free Spirit.*

13 *Then ſhall I teach thy wayes unto the wicked, and ſinners ſhall be converted unto thee.*

14 *Deliver me from blood, O God, the* God *of my ſalvation and my tongue ſhall ſing ioyfully of thy righteouſneſſe*

15 *Open thou my lips, O Lord, and my mouth ſhall ſhew forth thy praiſe.*

16 *For thou deſireſt no ſacrifice, though I would give it: thou delighteſt not in burnt offerings.*

17 *The ſacrifices of* God *are a contrite ſpirit, a contrite, and broken heart O* God, *thou wilt not deſpiſe.*

18 *Be favourable unto* Syon *for thy good pleaſure, build up the Walls of* Ieruſalem.

19 *Then ſhalt thou accept the ſacrifice of righteouſneſſe, even the burnt offering and oblation. Then ſhall they offer Calves upon thine Altar.*

A plaine

to bee his Creator, to know Jesus Christ, to be his deliverer, to know himselfe, and to direct him in that narrow path that shall lead unto life.

I thought good to speake of this Psalme, because it containeth in it a most worthy example of true and unfeigned Repentance, without which there is not, nor can be any pardon of sin: *Except yee repent, yee shall all perish.* Luk. 13. 5.

The Argument of the Psalm

Now, it containeth a famous and most worthy example of Repentance, if you either regard the person, who was a renowmed and eminent King of *Israel*, a holy Prophet of God, yea, a man after Gods owne heart.

Againe, in the matter of the Psalme, and of his Repentance, you shall see a Spectacle of two great and grievous sinnes committed by *David*, wherein wee may also see the great frailty, and weaknesse of Gods children by nature: which may teach us to pray unto the Lord for the Spirit of Corroboration: For if *David* fell, who was a holy man; whither shall we fall who are great sinners, if God doe but a little leave us to

our ſelves? And howſoever by the ſpeciall mercy of God towards *David*, this ſinne of his prevailed not to his eternall condemnation; yet wee ſee what terrour of conſcience, and griefe of heart he ſuſtained before hee could bee aſſured of his former comfort. And this ſhall all fleſh find, that the pleaſures of ſinne for a ſeaſon here, will bring with them ſorrow in the end; a thouſand teares and ſighes for one ſin of pleaſure. As for the Repentance of *David*, wee ſhall ſee it moſt excellent and admirable: for hee doth freely and truely confeſſe his ſins, and is not aſhamed to Chronicle them even in the Word of GOD, for all poſterities to read and peruſe. And laſtly, wee ſhall ſee the endleſſe love and mercy of GOD towards poore and miſerable ſinners, when they ſhall truely repent and ſeeke for mercy.

Dividing of the Pſalme.

The whole Pſalme containes two parts: Firſt, the preface of the Pſalme, ſhewing the occaſion of it, and by whom it was penned; and ſecondly, the Pſalme it ſelfe, which containes in it

it nothing else but a most earnest prayer of *David*, as a poore Prisoner arraigned and condemned at the Barre of God. And the petitions of the Psalme are two-fold: first, there be some concerning *David* himselfe, to the eighteenth Verse: And secondly, some concerning the good of the whole Church in generall: because his sinne had endangered not onely his owne estate, but even the good and flourishing estate of the whole Church of God, and his owne Nation.

In the Preface or Title of this Psalme,

First, marke to whom this excellent Psalme was committed: *To him that excelleth: or to the excellent Musitian.*

Secondly, by whom it was penned. *A Psalme of* David.

Thirdly, the Circumstance of time, when it was penned: *When* Nathan *the Prophet came unto him.*

Then fourthly, the occasion of it: Namely, *Nathans* message from the Lord, sharply reprooving *Davids* sins, namely, Adultery and Murther.

To him that excelleth, or to the excellent Musitian.

The Prophet *David*, when he had written any Psalme for the comfort and benefit of the Church of God, was wont, as it seemeth, to commit them unto those men who were appointed Masters of the Musick, wherein they did sing in the Temple to Gods glory, as *Heman, Asaph, Corah, Ieduthun, &c.* And therefore *David* and *Salomon* were commanded of God, to appoint some Companies of Musicians to sing unto God, these were the Masters of the Musicke to set the Tunes, and dispose them. You must understand now *David* was not the Author of all these Psalmes, though they bee called *Davids* Psalmes; but some other Saints and holy men did pen some of them, as well as hee; but *David* being a man after Gods owne heart, did cause them to be gathered and collected, and called them his Psalmes.

First, to whom this Psalm was committed. 1 Cor. 15. Chro. 9. 3.

From hence, that *David* did commit this Psalme and the rest, to the Masters of the Musicke to bee sung in the Church

Doct. 1. Singing of Psalmes in ancient practice.

Church of God to his glory; and especially this 51. Psalme, being one of the 7. penitentiall Psalmes, or rather a Psalme of Psalmes, for comfort to an afflicted mind; therefore was this Psalme placed by the wisest in the middest of the other penitentiall Psalmes, even as the Sun is placed in the middest of the Firmament: Likewise wee learne that the singing of Psalmes in the Assemblies, and Congregation of Gods people, is not onely an ancient custome of the Church of God, but very lawfull and commendable: used as wee see here, in the daies of *David* and *Salomon*, and commended them to God. Now the Birds, which are but poore Creatures in respect of man, should stirre us up to sing Psalmes: as St. *Ambrose* reports; it would make a man to blush when he considers how the Nightingale and Lark every morning and evening sings out their Notes to the glory of their Maker, and man so much to neglect his Maker, as not morning and evening to sing praises to his Holy Name: It is

The 7. penitentiall Psalmes.
Psal. 6.
Psal. 32.
Psal. 38.
Psal. 51.
Psal 102
Psal. 130
Psal 143.

Gods owne command that wee, ſhould ſing, and therefore it is good : The Booke of Pſalmes is called the Song of Heaven, and the key to Paradiſe : and when we ſing theſe Pſalmes, wee muſt doe it with the duty of holineſſe and obedience. *David* hee was ſtiled the ſweet Singer of *Iſrael* ; *O*, ſaith he, *ſing praiſes, ſing praiſes to our God upon a ten ſtringed inſtrument* : In the Church Triumphant, there they ſing *Halleluiah* to the Almighty : and in the Church Militant we ſing, *Holy, Holy, Holy, Lord God of Hoſts*. So it was the uſuall practice of Chriſt and his Apoſtles to ſing Pſalmes, or Hymnes, after they
Act. 16.25. had eaten : and it is ſaid of *Paul* and *Sylas*, that being in Priſon, they ſung Pſalmes at midnight in the Stocks, even there they ſung Pſalmes to God : The Virgin *Mary* ſhee ſung, *My Soule doth magnifie the Lord* : and ſo likewiſe of old *Symeon* ; *Lord now letteſt thou thy Servant depart in peace* : ſo in *David*, *I will ſing a new ſong unto the Lord* : and in the daies of the Apoſtles it was uſed, as *Paul* ſhewes,

com-

commanding the *Coloſſians*, and all Chriſtians to uſe this holy exercise: *Admoniſh your ſelves in Pſalmes, Hymnes, and ſpirituall Songs, ſinging with a grace to the Lord in your hearts.* Col 3 16. 1 Cor. 14.

This then ſhould ſtirre us up to the more carefull practice of this godly duty; and it condemnes the prophanenes of thoſe ſcofning wretches, who mocke, as at all other duties, of Gods people, their Prayer, Hearing, Reading, Exhorting, &c. ſo at their ſinging of Pſalmes. Alas, theſe prophane men and graceleſſe Wretches having no grace in their hearts, they ſee not, nor perceive not the inward comfort which Gods Children finde in ſinging of Pſalmes unto their God.

But ſome may ſay, I could never receive any ſuch ſpirituall joy in ſinging of Pſalmes. It may bee ſo, and thine eſtate is ſo much the more to be feared. As the prodigall Sonne in the fifteenth Chapter of Saint *Lukes* Goſpell, did know it and enjoy it; ſo the eldeſt Son asked what manner of joy it is? And ſo may Worldlings aske, *quale gaudium?*

um? We answer, that which is known by taſt, cannot by ſpeech: So taſt what joy it is, and then as Chriſt ſaid, *I have bread to eate, and yee know not of it:* So may the Chriſtians ſay, I have joy, and yee know not of it.

But becauſe moſt men and women thinke it an excellent and comfortable practice, I will ſhew you how wee ought to be qualifyed, leſt if wee take more delight in the ſweetneſſe of the Muſicke, than in the comfort of the Pſalme, wee doe but make a noyſe, and are like ſounding Braſſe, loſing the benefit of ſinging, yea, take the holy name of God in vaine.

How to ſing aright

Firſt then, that wee may ſing to Gods glory, and to our comfort, wee muſt ſing with the heart, and with the underſtanding: So St. *Paul, Coloſ.* 3. 16. ſaith, *I will pray and ſing with the ſpirit and underſtanding*, that is, with Knowledge and underſtanding of that I ſing; and not as the Papiſts uſe to roare in their Maſſes in Latin, ſo as none that heare them underſtand what is ſaid, or what is done, nay ſcarce themſelves doe.

Secondly,

Secondly, for the matter of our ſinging, it muſt bee Pſalmes or Hymnes, and ſpirituall Songs, not vile and filthy ſongs, which are the Divells Muſicke in the mouthes of prophane perſons: wherefore let us put away all vile and filthy ſongs, and let us cheere up our ſpirits, and make our ſelves merry with *Davids* Muſicke. As the Spirit of God hath given him the name of the ſweet Singer; ſo let our Muſicke be ſweet in our eares, let us often ſing this Pſalme, and other his mournfull ſongs, that wee may be filled with the joy of the Spirit, as hee was, and paſſe from hence into thoſe eternall joyes whither hee is entred, that ſo joyntly we may ſing *Halleluiah* together.

Thirdly, wee muſt not ſing to ſpend the time, or to ſatisfie our eares with the noyſe or tune; but ſinging wee muſt ſeeke to expreſſe our thankfulneſſe to God to redeeme the time, as Saint *Auſtin* did: bee not like the tinkling Cimbals, nor the Muſicke of Children. And therefore wee muſt ever labour our ſelves to bee affected in ſinging

ing with cheerefulneſſe unto God.

Fourthly, in ſinging, ſeeing it is a part of prayer, we muſt looke to doe it with all reverence as unto God himſelfe; and as we would ſhew all ſeemly and decent behaviour when wee thanke our ſuperiours for a good turne, ſo ſhould we to God, and with more reverence. Theſe things being duely conſidered; ſinging, it doth procure dignity and grace to the holy actions, and much availeth to ſtirre up the minde to true affection, and ferventnes of prayer: but wee muſt diligently beware that our eares bee not more bent to the note, than our minds to the ſpirituall ſence of the words.

By whom it was penned.

The ſecond point in the Title of the Pſalme, is the Pen-man of this Pſalme: howſoever it was indited by the Holy Ghoſt, who was the Author of it; yet you ſee it was penned by *David*, a worthy and renowned King of *Iſrael*, a holy Prophet of God, a man after Gods owne heart, endued with excellent and ſingular gifts and graces of Gods holy Spirit.

1 Sam. 9. 14.
2 Sam. 13.

Now

Now from the Pen-man of this excellent Pſalme, who was ſo worthy a King and Prophet, and containing in it ſuch excellent and neceſſary matter, it ought to move us to the great liking and regard of this excellent Pſalme; for wee will I ſten to the ſpeeches of Learned men, their Counſels and their exhortations being wiſe grave, godly, and learned, doe moſt affect us: Loe then, here is a Pſalme penned by a moſt skilfull Muſitian, by a renowned King, and worthy ſervant of God: yea, a man after Gods owne heart. Now the perſon that wrote this Pſalme, ſhould move us very often to the liking of the matter contained in this Pſalme. *Ahab* ſaid of *Micha*, he never propheſied good: So *David*, the ſweet Singer of *Iſrael*, alwaies good: *the mercy of the Lord endureth for ever.* Hee was loved of God, the anoyntment Spirituall and Temporall doth verifie it: Applauded of all, both men and women, David *hath killed his ten thouſand*: A man juſtified of his enemies, *Thou art more righteous* *Vſe.* 1.

Pſal. 119. 100.

righteous than I: eſteemed of his ſubjects, *Thou art worth ten thouſand of us. A man more learned than his teachers.* He was a compound of vertues, a man after Gods owne heart: yet no way deſiring the vaine applauſe of men, confeſſeth here his ſin, caſteth his Crowne at the Lambes feet with the 24. Elders, contending to give glory to God, that ſo he might find peace on earth. O what an excellent thing were this, if Kings, Nobles, and great men, would imitate *David* in this, to call themſelves to account of their ſinfull and youthfull crimes; and to ſet downe their lives, that ſo they might have matter to praiſe God for his bleſſings, and to acknowledge their ſinnes with *David*. *David* then was the Author and Writer of this Pſalme, yet *David* reports the fault in himſelfe, as if ſome ſtranger had committed it: He forgets as it were his owne people, and his Fathers houſe, ſetting all affection aſide, maketh a plaine Declaration of his owne tranſgreſſion: *A wiſe man* (ſaith *Salomon*) *will accuſe himſelfe: Prov.* 18. So doth *David*,

David, not ſhrowding his head, nor running into a buſh as *Adam* did, but writing his fault in his brow, and pointing with his finger, as the Tranſgreſſor under his owne name ſaith, *A Pſalme of* David, *being reproved by* Nathan, &c.

Writers of the Scriptures ſet forth firſt theirowne imperfections.

And indeed this doth make greatly for the Authority of the Word of God, in that the Writers of it doe not ſticke to ſet forth their owne frailties and imperfections, that God might have the honour, and man beare the deſerved blame: Contrary unto the manner of the Writers of this World, that howſoever againſt enemies they ſpeake all, and more than all, or extoll their friends to the higheſt, yet in them wee find few examples in laying open the errours of themſelves, eſpecially when in any ſort it may be concealed.

This courſe we may behold in the whole Scriptures, *David* he recorded his Adultery and Murther, as here in this Pſalme his Repentance of them: *Ionah* his diſobedience; *Iob* his impatience; the Idolatry of *Salomon*; the diſ-

1Sam. 11.

Iob. 31.
1Reg. 5.1.

Numb. 11. *Note.*

discontentednesse of *Moses*; the fretting of *Ieremy*, and the like: Here wee may see the wisedome of the Word of life, here we may admire their spirits, who to give God the glory, doe rejoyce in their infirmities, and proclaime their owne follies. And if wee would compare these Writers, inspired with the Holy Ghost, with the workes and writings of other men, we must esther shut our eyes, or else acknowledge a great difference.

The time when this *Psalme* was penned.

The third circumstance is the time when this excellent Psalme was penned, and that is expressed: *When* Nathan *the Prophet came unto him.* Concerning the sence of these words, some men differ: Some thinke that *David* being fallen, lay in his sinnes a whole yeare, without any touch of conscience, and sound Repentance for them: But it is not like, as others think, that so worthy a man as *David* was, *after Gods owne heart*, could lye so long in sinne without any remorse and touch of conscience. For my part, I take it, that though *David* could not bee so stony and

and so steely hearted, or so benummed, but must needs have some griping and sting of Conscience, and no doubt, his heart must needs smite him, unlesse hee had bin more forgetfull then the vilest sinner: So for all that, hee was not so humbled for his great and grievous sins, as he ought to have bin, till such time as *Nathan* the Lords Prophet came to rowze him by the Alarum of Gods judgements denounced against him: wherein we may see, first, that the child of God may both fall fowly and lye in sin a long time without Repentance: And secondly that the ministery of *Nathan* is needfull to reclaime us, else wee shall not onely sin, but lye and wallow in them: And indeed not so much the falling into sinne, as the lying in sin, wounds the conscience, and procures Gods judgements. God did not leave *David* without armour for his wounded Conscience, when *Nathan* told him, *Thou art the man*: no, he gave him a heart to repent for his sin; for sinne brings first repentance, and then repentance brings forgivenesse: *David* presently 2 Sam. 12. 1.

ſently confeſſeth and ſaith, O Lord, I have done theſe ſecret ſins, which none but thy All-ſeeing eye can diſcerne: *David* thought, when hee enjoyed the ſweet water of content and pleaſure, that all was well; he did not remember that his ſweet water muſt returne to the ſalt ſea againe; for his little pleaſure to have a world of ſorrow.

Hence we may gather firſt of all, for our great comfort, that it is the Lords mercy, ſometimes to let a man fall into ſin; for as we build a Wall the higher by caſting the foundation deeper: So the Lord by humbling his Children, oftentimes raiſeth them up. As in a tempeſtuous wind, Trees ſhaken by the Root, in calme doe ſpread themſelves the more: So the child of God having his roote ſhaken, doth more ſtrongly faſten himſelfe in Chriſt Ieſus.

Doct. The child of GOD may fall after he is called. Gen. 37.

Note in *David*, a man after Gods owne heart, that the true child of God, after hee is truely and effectually called and ſanctifyed, may very dangerouſly fall, and ſin againſt God, even as *David* himſelfe did: ſo *Ioſephs* brethren,

thren, how did they conspire against him to sell him, yea, to kill him; and lay a long time, yea, almost twenty yeares in that sinne before they were truely humbled for it. How fowly did *Peter* fall, though he did not lye long in sin; for the Text saith, *as soone as he heard the Cocke crow, he remembred the words of his Master, for hee went out and wept bitterly:* And as the Iudgment-hall was a place of sinning, so it was no place of repenting; but *he went out presently, and wept bitterly.* And as *Clement Alexandrinus* doth testifie, he wept so sore, that hee made dents and furrowes in his cheekes with the teares that did fall from his eyes, yea, his repentance was so great, that he lept into a Sea of teares when he denyed Christ. St. *Peter*, he wept for his sins bitterly; he wept, and mingled with his teares the gall of an holy and spirituall revenge and anger for the sinne hee committed, and the good he had omitted; So likewise Saint *Paul*, when hee saw his sinne of cruelty, blasphemy, and persecution of the Church of God, what a Mat. 26. 70

revenge and hee take upon himselfe; in watching, and praying and fasting, and and in labouring to build up the Church of God againe, which hee before had puld downe; even to the hazard of life, both by sea and by land; by Theeves and Robbers and divers other perills; thus man for a little pelfe runs himselfe into a world of dangers, and for a momentary pleasure hazards his soule to eternall perdition by the uncleanenesse of his heart: Yea, as *Iob* saith *Iob.* 15. *What is man that hee should be cleane, and he that is borne of Woman, that he should be just: Behold, he found no stedfastnesse in his Saints, &c.* And *Prou.* 20 9. *Who can say, I have my heart cleane?* All which testimonies of Scripture serve to confirme the truth of this doctrine that the best of Gods Saints in this life are oftentimes overtaken by the policy of Sathan, and the frailty of their owne flesh, to commit great and grievous sinnes. Yea, the dearest of Gods Children some imes are asleepe: *Mat.* 25. *The wise and foolish Virgins both slept*: but yet here

here is the difference; the wise awakened, arose out of their security: the foolish prolonged the time. O then if Christ Jesus have looked upon us, as hee did upon *Peter*, let us looke upon our selves: if *Nathan* be come, let us sleepe no more.

Seeing that Gods Children may thus fall into sinne, and lye in sin so long a time; although no man may hereby be emboldened to sinne with *David*, much lesse to lye in sinne without Repentance: Yet wee finde that suchhath bin our security, and exceeding carelesnesse, that God leaving us in his just judgement, we have sinned, and laine in sin a long time, a yeare, or two, or ten, yet if wee can repent, and truely turne to God, as *David* did, wee need not doubt but he will shew us mercy, as to *David*, *At what time soever*: The Lord limits no time, if men doe repent truely: but if men shall deferre their repentance in hope of this, that they may repent hereafter, then let them take heed lest the Lord cast them off ere they be aware, or else leave them to *Vse.* 1.

hardneſſe of heart, and impenitency like *Pharaoh*, like *Corah*, *Dathan*, and *Abiram*; or like *Herod*, or like *Ananias* and *Saphyra*. And there is a great difference betweene this, when a man hath laine in ſin, and the time is paſt: and when a man commits ſin, and deferres in hope of time to come.

Here wee may ſee the difference betweene this life and the life to come. Here in this life the remnants of ſinne, as ſo many ſpots and ſtaines in the fleſh, remaine even in thoſe which are cleanſed by the bloud of Chriſt: But when as the faithfull ſhall bee glorified, they ſhall then bee found unblameable without ſpot or blemiſh, If wee ſhall now caſt our eyes even upon the beſt
Gen. 9 21 of Gods holy Servants, as *Noah*, who forgot himſelfe, and dranke too much
Gen. 17 17 Wine, *ſo that hee was overcome by it*. *Abraham* had his infirmity, giving at firſt little or no credit, to what the Lord had told him; that his Wife
Gen. 19 33 *Sarah* ſhould beare a Sonne. *Lot* had his weakeneſſe of nature alſo, *in committing inceſt with his daughters*. *Ioſeph*

Ioseph had his weaknes alſo, for no ſooner is he become a Courtier, and in *Pharaohs* Court, but preſently hee learnes to ſweare, *by the life of Pharaoh*. *David*, who is the occaſion and ſubject of our preſent Diſcourſe, had his failings, in killing *Vriah* with the Sword: ſecondly, in taking *Vriahs* Wife to bee his: *Peter*, he had his ſlips and infirmities, in denying his Lord, and Maſter with oathes and curſes, ſo that he muſt have a ſilly creature, a Cocke to put him in mind of his errour. *Paul*, he had his naturall paſſion of revenge burning in him, in getting Letters to perſecute the Chriſtians at *Ieruſalem*, and he muſt have a voyce from Heaven to convert him; but being converted, what a ſtout Souldier was hee in fighting the Lords Battle! Saint *Thomas*, hee had his fault of infidelity, though, an Apoſtle, and would not beleeve till hee had felt and ſeene the wounds of his Maſter Chriſt Ieſus who confirmed and ſettled his faith, and then hee could confeſſe and ſay, my Lord, and my God. Old *Zacharias* the Prieſt, had

Gen. 42. 15

2 Sam. 12. 9.

Mat. 26. 27

Act. 9. 22.

Ioh. 20. 27, 28.

Luk. 1. 18.

his infirmities as well as the reſt; for the Angell told him that his Wife ſhould conceive a Son; which he doubted of, and ſaid, *whereby ſhall I know this?* hee muſt have an Angell to confirme it to him. Thus we may eaſily ſee ſhame in glory, darkneſſe in light, folly in wiſedome, infidelity in faith.

But when Chriſt ſhall appeare, and wee likewiſe participate with him in glory, wee ſhall be made like unto him. Here wee ceaſe not to provoke God by reaſon of our ſinnes, which continually wee doe fall into, which ſhould bee unto us as bitter as Gall or Wormewood: But when this corruptible ſhall have put on incorruption, and this mortall ſhall put on immortality, and Death ſhall bee ſwallowed up into victory, then we ſhall ceaſe to ſin, and be as the bleſſed Angels in Heaven.

Vſe 3. Repetance is not in mans power.

Wee ſee that Repentance is not in mans power, but it is the ſpeciall gift of God: for if the Lord had not ſent *Nathan* to him, to awake his benummed conſcience, alas, hee had runne on ſtill in ſinne, hee had laine and rotted

ted in his sinnes; but the Lord sends his servant *Nathan* to admonish him, and to awake him. And so the people of God acknowledge in many places of the Scripture, *Convert thou us O Lord, and wee shall be converted.* Againe, *Instruct them with meeknesse, proving if God will at any time give them repentance, that they may bee saved.* O then seeing Repentance is not in mans power but it is the speciall gift of God; neither could *David* turne of himselfe, though he turned from God of himself: What madnesse then is it for man and woman to defer all till the last gasp; saying, if they may have but three houres before Death, they doe care for no more as though they had repentance at command. But oh thou vaine man, see *David*, hee fell by his owne will, but could not rise by his owne power: and art thou better than *David*? No, no; unlesse the Lord give thee repentance thou canst never repent: Oh then seeke at Gods hand, and repent while the Lord calls, and offers thee the meanes. For first our persons must bee

Ier. 31. 18 2 Tim. 2. 25.

Man sinneth by nature, but cannot repent without grace.

accepted, and then our prayers God will heare, as he did *Davids*; for *David* said, *I have called upon thee in the time of trouble, and thou didst heare me.*

Seeing that *David* repented not, till he was awaked and rowzed up by *Nathan* the Lords Prophet and Minister, and thought himselfe safe, and that hee had got Heaven, but hee went towards Heaven even as *Pharaohs* Chariots did after the children of *Israel*, with heavy wheeles, burthensome: but when hee had notice of his sin, he then went light and joyfully to meet his God, saying, *I have sinned.* Hence I gather, that the Word of God preached, is the meanes both to beget Faith and Repentance, and to increase and revive the same: for how had *David* gone on still in sinne, if *Nathan* had not humbled him by the Word of God: it is able to breake a stony heart, it is able to wound a heart of steele: for what heart could be more obstinate, rebellious, stubborne, stony, and steely, than was the hearts of the cruell *Iewes*: Yet by *Peters* Sermon they were pricked, and throughly wounded

Doct. 3. The word Preached, the meanes to beget Faith and Repentance

Act. 2.37.

wounded and humbled. *Is not the word* Jer. 31.29.
Jehovah *like unto fire, and like a Hammer that breaketh the ſtone?* It is able to breake a ſtony heart, which is as hard as Flint: *I am not aſhamed of the Goſpell of God, becauſe I know it is the power of God to ſalvation to all them that beleeve:* It is compared to a ſharpe two-edged Sword: *It is mighty in operation, and ſharper than a two-edged Sword:* It is able to give life to thoſe that are dead in Treſpaſſes and ſins. Rom 1.16 Heb. 4. 12 Eph. 1.1,2

So then we muſt acknowledge a perpetuall neceſſity of the Word, to beget, as alſo to increaſe in us the graces of Faith and Sanctification, which without the uſe of the Word preached, are ſubject, if not to dying, yet to decreaſing; if not to periſhing, yet to diminiſhing. And from hence it is, that the Lord ſaith of his Vine-yard his Church: *Eſay 27. 3. I the Lord do keepe it, I will water it every moment, leſt any aſſaile it; I will keepe it night and day.*

Wee ſee by daily experience, that after our Repentance, and the renewing of our minds, wee are ſubject to ſtumble

ble, and to fall into sin, and ready to lye long in it, as men cast into a deepe and long sleepe if wee bee not awaked with the Lords Trumpet, as wee may see by this present example of *David*, who was by the subtlety of Sathan surprised and drawne to commit two horrible sins Adultery and Murther, and lay a long space securely in them, untill hee was by the Prophet *Nathan* rowzed up and recovered. 2 *Sam.* 12.

Wherefore as there is a continuall use and example of repentance, so is there a continuall use of the Preaching of the Word, that we should not stand at a stay, but increase more and more: till wee come to the fulnesse of the perfect age of Christ Iesus.

Vse 1. This serves to commend unto us the power of the Word of God, which is both able to kill sinners, and to make them alive againe, and puts a manifest difference betweene the word of man, and the Word of God. All the wisedome, learning, eloquence, and wit of man is not able to save a soule to convert a sinner, onely the Word of God can

GODS Word only converts.

can doe it, even the plaine and simple Preaching of the Gospell can doe it: *The Law of the Lord is perfect, converting the soule:* though nothing be more contrary to our nature than the Word of God, yet it doth by Gods blessing convert us.

1 Cor. 1. 15 Psal. 19. 7. Rom. 10. 14.

Well then, seeing *Nathan* is the Messenger, and the meanes that God uses to reclaime *David* thus sleeping securely in his sinne, whereas the Lord could have converted him without *Nathans* helpe: Wee see then, that those men who did despise *Nathan* and the Lords Prophets and Ministers, must needs dye in sin without any repentance, who cannot endure themselves to bee admonished and reproved: even as a man having a long festred sore, that is even rotten and putrified, hee cannot abide the Chirurgeon should touch it, or lance it: alas it will bee his bane in the end. So is thy sicke soule, full of rottennesse and corruption, and yet thou continuest in sin, and lyest therein, and wilt not suffer the Lords Chyrurgeons, thou canst not endure *Nathan* to be so busie with

Vse 2. Despisers of the Word must needs perish.

Note.

with thy ſins, what will follow but utter ruine of thy ſoule, and the bane of it? A guilty Conſcience betraies it ſelfe before it bee examined, therefore God hath given man that Conſcience, and placed it within him, as an eternall remembrance; which at one time or other breakes out, and cries guilty when no man accuſes him. And therefore let all men bee content to have their hearts ſearched with the tents of the Law, to bee ript up, and lanced till the bloud follow, for this is the next way to bee cured.

Doct. 4. A fearefull thing to lye in ſin without repentance

In *David* obſerve what a fearefull thing it is to lye in ſinne without repentance; it is that which maketh a grievous wound in the Conſcience, draweth downe many and grievous judgements of God, as in *David*, he felt the ſmart of his ſin a long time; yea, carried the skirts of it to his Grave, it was a clog unto him all his life. *Peter* committed a grievous ſin in denying his Lord and Maſter; yet hee lying not in ſin, repented preſently, went out and wept bitterly, and ſo had a pardon. But lying

lying in ſin, is that which wounds the conſcience, and drawes downe Gods Judgements, both on ſoule and body, weakens our faith, makes us cold in prayer, and in holy duties. Yea, the wrath of God doth follow ſuch as make no conſcience of ſinne, giving them over to a reprobate ſence, to a ſlumbring ſpirit, and to hardnes of heart, that they prove in the end to bee paſt feeling, *Romans* 1. 28. and ſurely it is juſt with God, that he ſhould forſake them by his grace, who have forſaken him by their ſins: This is that which the Prophet declareth, concerning the ſecret Judgement of God upon ſinners, that doe make ſhipwrack of faith, and of a good Conſcience, *Pſalme* 81. 11, 12. *My people would not heare my voyce, and* Iſrael *would none of me: ſo I gave them up unto the hardneſſe of their hearts, and they have walked in their owne counſell.* Whence he ſhewes, that ſeeing they would not bee reclaimed and reformed, hee ſuffered them to run their whole ſwing unto all ſin and wickedneſſe. We muſt make haſt from

our

our sins, as *Lot* did from *Sodome*, lest we be consumed with them, as the *Sodomites* were, wee must likewise make hast to repent. so as *Zacheus* did, who came downe eagerly to entertaine Christ: Sin is like a Disease in the bones, very hardly will bee cured, for that which is bred in the bone will hardly out of the flesh; repentance is not so soone gotten as we imagin'd; it is dangerous to deferre repentance, for delaies in many things bring danger with them. Some think it time enough to repent when the Bell is tolling them out of the world; wee mistake it alwaies, for sickness may so disable us, that we cannot bee sensible of our owne griefe: that man that doth forget God when he is living, God will forget him when he is dead; for God prepared a Heaven for the good, and the torments of hell for the wicked. We must be like *Naaman* the *Syrian*, in making hast to *Elisha* the Prophet; so must we make hast to Christ which is our Saviour, if we will have forgiveness of our sins; if we will injoy Heaven, we must climbe Heaven by

by our repentance: if wee beleeve God will punish the wicked for their transgressions, why then doe wee provoke him to wrath, and cause him to punish us? it is long of our selves, if wee will like *Esau* spend our time in pleasure & in hunting, wee must then with *Esau* loose the blessing; but if wee will harken to our Wife *Rebecca*, which is the Church, shee will shew us quietly how we shall get the blessing. Late Repentance is seldome true, though repentance may bee never too late, if God shew mercy: repentance cannot bee good when it is deferred, and put off; we cannot have repentance in a string, or at our owne wills: therefore wee must seeke and labour for repentance while we have time, strength of body, and ability of mind; for after this life is expired there is no repentance, but in Hell with sorrow and howling, and with gnashing of teeth: wee must not like the Papists expect to have a Purgatory, and there stay some certaine time to repent, hoping some Pope or other to be present to seale us a pardon, which

which is as much as if it were ſealed with Butter: being an invention onely to delude poore people of the true way to ſalvation and of their mony; they may as well looke for a Harveſt of Corne upon an hedge of Thornes, as for a pardon or forgiveneſſe of ſins for them; for thoſe that truſt and ſeeke to them for Pardons, doe as many men doe who goe to a Lottery, and venter a ſumme of mony to get a Prize, and then thinkes he hath amongſt his Lots got ſomething, and when opened hee finds nothing but blanke: juſt ſo it is with their Pardons, of no value, all blanke.

Vſe. 1. Hence wee learne what a dangerous thing it is to give any entertainement to ſin: it is like to a bold and ſhameleſſe Gueſt, which if he be once invited, will be ſo hardy, that hee will come againe unbidden. It is like the breaking in of water, that can hardly be ſtopped. We may ſee this in the example of *Cain*, who was reprooved of God, checked for his hatred againſt his Brother, and admoniſhed to repent; *Gen.* 4. 8. *But hee harkned*

hearkned not unto the voyce of the Lord, but hardned his heart, and shed innocent bloud, even the bloud of his Brother. This appeareth in *Iudas*, hee entertained covetousnesse in his heart, from covetousnesse hee fell to plot with the *Pharisies*, from plotting he proceeded to practising, and in the end hee brake out to Treason against his Lord and Master. Mat. 25. 15

The like wee may see of *Saul*, that as he fell away from God step by step, so did the Spirit of God forsake him: For as amongst all the blessings that God doth bestow upon the Sonnes of men in this World, a soft and tender heart is one of the greatest, which is soone made to bleed, and brought to Repentance and amendment of Life: *Ezec.* 11. 19. So there can be no greater curse laid upon a man, than to have a stony heart (like to *Pharaoh*) which every day doth heape up wrath against the day of wrath. *Exod.* 9.

Vse 2. Continuance in sin most dangerous

Well, above all things let us beware how we lye and rest in sinne. Indeed I confesse the Lord might justly con-

 demne

demne us for the least sin we doe commit; but yet he doth not so much mislike us for sinning, as for lying in sinne without Repentance; when as wee sin, and lye in sin, then we wound our conscience, then all grace will decay; let a man try himselfe. When *David* had done this evill in committing adultery and murther, and lay without repentance, how was his zeale quenched, how were his prayers weakned, how was his heart cooled? how was his Conscience wounded? even so but to try thy heart, if thou hast committed
Note. some evill, either by adultery, whoredome, lying, stealing, &c. when thou hast done this, how untoward and dull shalt thou be in holy duties, in prayer, and praising of God: and thou shalt find even a very Hell in thy conscience for the present, and have no power to
Vse 3. performe thy duty in thy profession.

Seeing it is so dangerous to lye in sin without repentance, it is the very cutthroat of the Soule, and of all good things: O then, if wee doe fall, as the best fall daily, yet let us presently recover our selves, earnestly repent, and cry

dict with the Prodigall Child, *Father, I have sinned against Heaven, and against thee*: And with *Peter*, let us hastily goe out, and weepe bitterly, and then we shall not so deepely wound our consciences, nor draw downe Gods judgements, as when we lye and snort in sin securely without repentance. I am perswaded that many men will not goe to bed till they have summed up their Shop-booke, to know what they have taken all the day, and what they have got, and shall not man doe so with God, who is but Gods Steward, cast up our sins, and reckon them to the full what we have the same day before omitted and committed. O let us doe it, lest wee bee snatched away suddenly by death, and so perish everlastingly. Luk. 15.

The fourth Circumstance in the Title of the Psalme, is the occasion wherefore this worthy Psalme was penned, which was this: *Nathans* reproving of *David* for going in to *Bathsheba*: of which Story read the second of *Samuel*, the eleventh and twelfth Chapters, and The occasion wherefore this *Psalm* was penned.

you shall see *Davids* sin, and his Repentance, being reproved. Whence I pray you marke two things, *Davids* patience, and *Nathans* boldnesse.

David was a mighty King, a famous Warriour, yet when the Lords Prophet comes unto him to reprove him, he takes it patiently, and most meekely endures it: One should have thought, that *David* should have checked him, and bid him hold his peace, and bid him meddle with his equalls. But you see here, though he were reproved by *Nathan*, a poore Prophet of God, and that of a foule sinne, hee most patiently endures it.

Doct. 5. Ministers must reprove the greatest personage. 1 Reg. 21. Mark. 6.

Hence wee learne in *Nathan* and *David*, that the Prophets of God must not bee affraide to reprove the greatest personages; but they must lay open their sinnes, and Gods judgements against them. *Elias* reproves *Ahab*; *Moses*, *Pharaoh*, *Paul*, *Felix*; *John Baptist*, *Herod*, &c. And so whatsoever thou art, if thou wert as great a King as *David*, if the Lord send his Prophet to tell thee of thy sinnes, thou

art

ar, to take it as the Message of the Lord, and not to storme against it. And this is the thing which the Children of God desire, to have their sins laid open and reproved: *Let the righteous smite me friendly, and reprove me*: For such smiting shall be good for me: and nothing is more dangerous for Kings and great Personages, than to have their Parasites and flatterers, who can winke at their sins: O how had it beene with *David*, if the Lord had not sent *Nathan* to reprove him. Ps. 141.5.

We learne hence in what a wofull estate and condition those men and women are in, that want a faithfull Minister: they live in blindnesse and darknesse, wanting the ordinary meanes of life and salvation: They have not the words of eternall life, *Iohn*, 66. *ver.* 68. which are the power of God to salvation, *Rom.* 1. 16. and therefore are neere unto destruction. It was a fearefull word when Christ said to the Apostles: *Mat.* 10. 5. *Goe not yee into the way of the Gentiles, and into the City of the* Samaritans, *see that yee enter not.*

And to the same purpose the Prophet *Amos* speaketh in his 8. Chap. 11, 12, 13. verses. *Behold, the day is come, (saith the Lord God) that I will send a famine into the Land, not a famine of Bread, nor thirst of water, but of hearing the Word of the Lord: And they shall wander from Sea to Sea, from the North even unto the East, they shall run to and fro to seeke the Word of the Lord, but shall not find it.*

Oh that wee could consider of these things, and lay before our eyes what hunger it is to want the Preaching of the Word, that thereby wee might learne to bee thankfull for Gods mercy towards us, to bee moved to pitty the desolation of so many of our poore Brethren, as also to feare taking of it away from our selves for our unthankfullnes. Great are the Plagues, and horrible are the ruines of the Church in many places. Oh that wee had hearts to mourne for it, and to pray the Lord of the Harvest, to send forth labourers into his Harvest.

Vse 2. And surely this is a great Plague and judge-

judgement commonly waiting upon great men, that they find few or none that dare admoniſh them of their faults, or tell them of their offences; and ſo many times are ſuffered to run on ſtill in ſin, to their finall deſtruction. And therefore let us account it as a ſpeciall bleſſing ſent unto us of God, where we have ſome godly *Nathan* by whom we may ſee what is amiſſe in us. And *David* ſaid unto *Nathan*, *I have ſinned againſt the Lord*: Now the cauſe how *David* came to commit this ſin, was by his idleneſſe; for hee being upon the top of his Houſe, or Turret, lying on his Couch, and not being imployed in the Law of God, nor in the affaires of his Kingdome, then came the Divell, and ſet his heart, eyes, and thoughts upon vanity, and ſo he committed this heynous ſin of Adultery, in letting open the eyes of his body to his owne will and deſire. *David* muſt no more walke upon the top of his Palace to view his ſtately City, unleſſe hee make a covenant with his eyes; and ſhut and keep out thoſe temptations, which at the

first led him to this errour; and which objects are daily offered to our view, for the acts of sin are onely pleasant for the time, and then they vanish away, being rather a burthen to us then otherwise: the Divell makes man commit sin by laying his baites of pleasure in our way, making them sweet to our thinking when indeed they are bitter and full of thornes. *Nathan* tells him saying, *Thou art the man.*

Wee can give such a man thankes that will tell us of some spot in our faces, or blemish in our garments: and shall wee envy or maligne him that will discover unto us the spots and blemishes of our soules, which doe more soile and defile us, than all the blemishes of the body? And *David* when hee had now found the benefit of a godly reprehension, being reproved by *Nathan*, the Lords Prophet, saith, *Psalm* 14. 1. 5. *Let the righteous smite mee, for that is a benefit, and let him reprove me: and it shall bee a precious oyle that shall not breake mine head.* And to this end speakes *Salomon*: *Pro.* 7. 9. *Rebuke*

not

not a ſcorner, leſt he hate thee; but rebuke a wiſe man, and hee will love thee. The correction of a friend is as the rod of a Father, the end is not to deſtroy, but to ſave; not to overthrow, but to deliver from death. God hath alwaies his meſſengers in ſtore to ſend out to his people, to have them repent; God ſent *Nathan* to *David*, God ſent *Ionas* to *Niniveh*, God ſent *Iohn* the Baptiſt to the *Iewes*, and the firſt words that he ſpake to them was, *Repent*.

This condemneth the ſpirit of pride in moſt men and women: For in theſe daies it is come to paſſe, that great perſonages, if *Nathan* doe tell them of their ſins, of their exceſſive ambition, idleneſſe, vanities, uncleaneneſſe, and the like: Oh theſe hot fellowes are not for their humours, they cannot away with them; even as *Herod* in St. *Mark*, Chap. 6. 20. though otherwiſe hee did reverence *Iohn*, yet when hee came to tell him of his inceſt and wicked life, then he muſt loſe his head for it: And as *Ahab* ſaid of *Michaiah*, *I hate him, for he never propheſieth good unto me*: He

is

is alwaies threatning me, and telleth me of my sins, and Gods judgements. So in these dayes, *Nathan* is the odious man of the World: men cannot brooke this, to have *Nathan* so busie to meddle with their sins; but men would faine be smoothed and daubed with untempred morter. But if the Lord loves thee, hee will send *Nathan* to thee to reprove thee of thy sins; and if thou canst not find thy heart willing to heare *Nathans* reproofe, as *David* did, it is because thy heart is naught, and it is a signe that God will reject thee and destroy thee. *David* did not lessen or excuse his sins, but hee presently confesseth them, and humbly begs pardon for his sins.

Hence we learne how to esteeme of a faithfull Minister: namely, as the servant of God: which if it be, then *Moses* must not bee murmured at, when hee speakes freely and roughly: And if *Micha* resolve of faithfulnesse, saying, 1 *King.* 22. *As the Lord liveth, whatsoever the Lord saith, bee it good or evill, that will I speake*: why should he be hated, and be fed with the bread and

water.

water of affliction? Is it not a reasonable plea, and full of pacification in civill messages? I pray you bee not angry with me, I am but a Servant: yet when *Ieremiah* the Prophet shall say, *Of a truth the Lord hath sent mee. Ierem.* 26. 15. his feete shall nevertheleſſe bee fastned in the Stocks. Nay, this consideration should not onely bind men to peace, from touching and doing the Lords Prophets harme, but also urge them to have them in exceeding honour, at least for the workes sake, which is the Lords, who doth acknowledge them co-workers with himselfe. 1Cor. 3 9.

Last of all, this may serve to reprove those that beare the Office of *Nathan*, yet have the Word in respect of persons, who dare not doe their duties, but are affraide of mens faces: They would be counted the Embassadours of God, but they are affraide to doe their Masters Message: Let such learne here of *Nathan*, who feared not the Majesty of a King, but was faithfull in his Office. Let such learne of *Iohn* the Baptist, who did not shrinke backe, but was bold to tell

tell *Herod*, that it was not lawfull for him to take his Brothers Wife. Wee must not be dastards and faint-hearted Souldiers to fight the Lords Battaile, but first be sure wee have a good warrant out of the Word, and then goe boldly into the field, and feare not to looke the enemy in the face.

We are not our owne Messengers to doe our owne Embassage, but the Embassadours of the eternall God; when he hath once put his Word into our mouthes, wee must goe to those that he hath sent us: And whatsoever he commandeth us, that must wee speake, *Ier.* 1. 7, 8. When God sent forth *Ieremy* to preach, he armeth him thus; *Be not afraide of their faces, for I am with thee to deliver thee, saith the Lord.* Thus he armeth *Ezechiel*, *Ezec.* 3. 8, 9. *I have made thy face strong against their faces, and thy fore-head hard against their fore-heads: I have made thy fore-head as the Adamant, and harder than flint; feare them not therefore, neither be afraide of their lookes, for they are a rebellious house.*

Then

Thence wee learne, that the most effectuall meanes to pierce and wound mens consciences for sinne, is to charge them with their speciall sinnes, whereof they bee guilty; not in generall to reprove sinne, but to rip up mens Consciences, to come to particulars, to tell men of their peculiar sins and impieties: as *Nathan* did to *David*, in the Parable of the Sheepe: *Thou art the man that hath done this thing.* Even so the woman of *Samaria* did but dally with Christ, untill hee came to tell her of her speciall sinnes, namely that she was a vile, lewd, and wicked woman, no better than a whore, or a harlot, and then shee was tamed, and began to listen to Christs Doctrine. So here *David* was asleepe in sinne, till *Nathan* came unto him, and told him, *Thou art the man that hast committed adultery and murder*; and then began *David* to repent, and to beg pardon. So *Iudah* could passe sentence upon *Thamar* to be burned for Adultery, but never thought that his sin had bin known; but when he saw the Seale, the Cloake, and

Doct. 6. Men must be charged with their speciall sins.

2 Sam. 12.

Iohn. 4. 9.

Gen. 38.

and the Staffe, then hee can say, *She is more righteous than I*, when hee was thus brought to light, and his sinne laid to his charge.

Vse 1. This may admonish all Ministers of the Word, that if they desire to convert men, and to humble them for their faults, then to rip up mens Consciences, to smite them, to presse them with their sinnes, *Thou art the man*: For unlesse men be thus dealt withall, wee see that selfe-love will cause men to put off one to another: That is a good Lesson for such a man, I would hee had heard it, and so cleare themselves. For as it was with *David*, *Iudah*, and the woman of *Samaria*, till men see their particular sins as swearing, lying, whoredome, drunkennesse, ignorance, &c. they will not be humbled.

2 Sam. 12. *Note.*

Gen. 3.

Vse. 1. If this bee the surest and safest way to humble men, to bring them unto true Repentance for their sins, then you must be content to have yourselves thus dealt withall, to have *Nathan* tell thee, *Thou art the man*: That *Iohn* should tell thee of thy incest and uncleanenesse, not to

storme

ſtorme againſt it, not to kicke againſt the Word. For this know, that if the Word of God bee not an edged ſword to kill ſin, and cut the throat of it, it will cut the throat of thy ſoule; it will not returne in vaine. O then, would you be ſaved by the Word? then let the Word pierce your hearts and wound your ſoules: A man that is dangerous ſicke, will open his arme, uncover it, let the Chyrurgeon let him bloud upon a veine, thanke him, and pay him for his paines: Well, our ſoules be dangerouſly ſicke with ſin, though wee know it not, and wee have many a deadly wound though we feele it not: Let us then lay them naked, and ſuffer the Lords Chyrurgeon with the ſacrificing knife of the Word of God, to cut and launch them, if ever we looke to be cured. Take heed you be not like unto *Ahab*, or *Herod*, but rather acknowledge it the endleſſe mercy of God, which ſends ſome *Nathan* to reprove you, and ſmite you. Alas, men will not endure this to be ſaid, *Thou art the man*, to bee told plainely of their ſins: but it is the onely way to ſave

1 Reg. 22. 8. Mark. 6. Pſ. 141. 5.

saue mens soules. And the least repentance is a new life, and a strict course by circumspection for the time to come, desiring the Lord to forgive us our manifold sins; which manifold sinnes are great sinnes.

And therefore let us all, young and old, rich and poore, noble, and simple, be content to heare of our sinnes, and Gods judgements against them: For till that message be listned unto, there is no message from God of any pardon to be given, or mercy to be shewed, though it were to a King, yet wee see *Nathan* being sent from the Lord, doth first his message of reproofe, and heard that listned to, before he utter any word of pardon. *Davids* attention to the words of *Nathan* opened his eares; his intention, the heart; and his retention, his mind, as it did *Lydias* at the preaching of *Paul*.

When *David* had gone into *Beersheba*: That is, after *David* had committed that foule and filthy sin of Adultery with *Beersheba*.

Doct. 7. Whereof observe the great wisdome of

of the Spirit of God) who speaking of a foule and filthy fact, ules a reverent and chaft ſpeech, very honeſt and decent; and therefore wee learne, that as the Spirit of God ſeekes, ſo muſt wee inure and acquaint our ſelves to ſpeake: Yea, when wee are to relate things that are not comely to bee ſpoken, to moderate our ſpeech, and to ſpeake in an honeſt and a chaſt manner. So the Holy Ghoſt exhorts us: that *Our words ſhould be gracious, and powdred with Salt, and ſuch as may miniſter grace to the hearers.* But as *for filthy communication, or foolish jeſting, which is not comely, let it not be once named amongſt you.*

Chaſte ſpeeches taught of God.

Coloſ. 4. 6

Eph 4. 9.

And this may teach us, that we muſt all diligently ſtudy and practiſe the government of the tongue, to order it aright in the manner, which is a worthy ſtudy, according to that of the Prophet, *Pſal.* 34. 12, 13. *What man is he that deſires life, and loveth to ſee good daies? keepe thy tongue from evill, and thy lips that they ſpeake no guild.* And to this purpoſe doth the Prophet *David* ſpeak in another Pſal. *Pſ.* 39. 1,

I ſaid I will take heed to my waies, that I ſin not with my tongue, I will keep my mouth bridled while the wicked are in my ſight. The Holy uſe of the tongue is the language of *Canaan*, *Eſay* 18.19. which we muſt accompt to ſpeake, that it may be ordered according to the will and Word of God.

Vſe 3. This condemneth the common abuſe of mens tongues, who doe not onely grievouſly blaſpheme the name of God in ſwearing, but in moſt vile and filthy barbarous ſpeech, ſuch as would make any chaſt eares to glow for ſhame, ſuch uncleane, and polluted words from young and old; even from little Children and infants, are ſo common, as muſt needs make a chaſt mind to bluſh at them: And how could they doe this, but that they heare it of their Elders, Parents, and others? I beſeech you remember *Pauls* words: *Let no corrupt communication proceed out of your mouthes.* It is lamentable to heare, that I have heard of your Children, moſt miſerable and curſed oathes, and filthy ſpeeches, even of thoſe (which is ſtrange)

Eph. 4. 19.

ſtrange) that can hardly ſpeake. I pray you for Gods ſake looke unto it; for if you ſuffer, and give them liberty, they will be the cauſe of your woe and end.

Here marke that *David*, a glorious and renowned King of *Iſrael*, is content to ſhame himſelfe for ever, to have his ſins recorded to his owne ſhame, ſo that he may procure Gods glory, and the good of his Church: For hee was confident, that this example of his grievous fall being recorded in Gods booke, would turne by Gods bleſſing, to the endleſſe comfort & good of his Church: For what a ſingular comfort is this to Gods Children, when they ſhall remember that the falls and ſlips of ſuch worthy men are recorded in GODS Booke? And if this were not, our faith would faile, and wee ſhould even utterly diſpaire.

Doct. 8. The godly doe reſpect more the glory of God, than their owne credit.

And as it was with *David*, ſo it is with all the godly, if ever they felt the terrour of an accuſing Conſcience for ſin, if ever they were diſpleaſed at themſelves for offending a good and gracious God, they will not then ſticke

to manifeſt their owne ſhame, and proclaime their owne folly with griefe of heart, with the Leper in the Law; *Levit.* Chap. 13. ver. 45. *I am uncleane, I am uncleane*, that ſo they may procure their former peace with God, and give him glory by their Repentance, as they diſhonoured him by their ſins: ſo that where the Lord doth awaken the Conſcience, all excuſes are ſet aſide; a man is glad to diſburthen himſelfe by confeſſing his ſinne unto the Lord Almighty.

We learne by *Davids* example, not to be unwilling to doe that which may be for Gods glory, and the good of his Church, though it ſhould bee our utter diſgrace in the World; yea, even to ſhame our ſelves for ever; ſo as God may have his honour by us: Alas, wee are ſo chary of our owne credit, and ſo loath to ſhame our ſelves, that wee will not acknowledge our ſins and infirmities, though it might turne much to Gods glory: but this let us know, that it is our duty to ſeeke Gods glory, and the good of his Church, though wee

ſhould

should even forever shame our selves to the World. It is a shame to sinne, no shame to repent; yea, shame is the best fruit of sin: neither is our shame increased by confessing our sins, but rather diminished, and taken away: And yet so nice are wee, that wee are loath to acknowledge our sin, without which there is no pardon of sin. Rom. 6. *Doct. 9.*

From the persons that fell into this great sin of Adultery, namely, *David* and *Bersheba*: *David* an excellent King and Prophet of God: yea, a man after Gods owne heart: And *Bersheba* no ordinary person, but a woman of great name, yea, a religious Woman (as it appeareth) wise and discreet: By this wee may see into how great sins the Children of God may fall, if the Lord leave them but a little to themselves, as we may behold in *Noah*, *Lot*, *Paul*, *Peter*, and the like. The strongest may fall. Pro. 31.

Seeing it is so: Oh, how should wee watch over our waies? though thou beest the child of God, yet see how thou maist fall, if the Lord leave thee but a while: oh then *counter-guard thy heart*, &c. *Vse* 1. Pro. 4. 23.

&c. Keepe it with watch and ward, and looke unto the Casements of thy soule, thy eares, and thy eyes, by them was *David* overcome. What folly is it then in them who dare come into any company, that dare pry and looke into the beauty of Women, as though they were so strong, that they were out of all danger to sin? But art thou stronger than *David*? if not, thou maist fall.

Note.

Vse 2. Let all Ladies and godly Women take heed, let them looke on *Bathsheba*, a worthy woman, and let them feare to give any entertainement to Lust and Uncleanenesse, for they may bee sooner overtaken than they are aware of: looke unto thine eyes, and to thy company, least thou bee polluted by the society of unchast persons: Yea, it may admonish all men and women, though never so confident, chast, and religious, to feare themselves, and to cut off all occasions to uncleanenesse: As pride in apparrell, selfe-conceite, evill company, idlenesse, and the like, which bee foregoers of this sinne; yet none of these sinnes goe alone, but some other sinnes

sinnes doe accompany them.

Last of all, let no uncleane person, Man or Woman, make *David* nor *Bathshebaes* sins a meanes to embolden them, or bolster them in uncleanenesse; for if thou sin because such sinned, thou maist perish in them like *Pharaoh*, *Corah*, and *Herod*. This is not the end why their faults be noted in the Booke of God, for to uphold us in the like: but rather to admonish us of our weaknesse, to cause us to watch, and be wary lest we fall, seeing such excellent ones have fallen. *Vse 3. Note.*

As *David* went from one degree of sin to another, so God went from one degree of punishment to another: from sins of weakenesse, *David* went to the sinne of malice; from the sin of malice, to the sin of presumption. How industrious was *David* in studying and devising to send away *Vriah* with a Commission, to hasten his owne innocent death, the better to hide his Adultery. And therefore *David* poured out his penitentiall confession; saying, *Against thee, against thee onely have I sinned:* Apol. *David* c 4 l. 2 Epist. 7.

Against thee onely; for hee was a King (saith St. *Ambrose*) not bound unto Law; because saith he, Kings are free from the bond of crimes, and are not called unto punishment by any Law, being safe by the power of command: therefore *David* sinned not against man, unto whom hee was not obnoxious in regard of punishment; but of admonition onely and reproofe, uttered in the name, and by the authority of God himselfe: Hereupon the Prophet *Nathan*, having used this preface, (thus saith the Lord) admonished King *David* that hee should expiate his sinne by repentance, but hee gave no sentence against him, whereby according to the Law, hee might bee adjudged unto death: for if *Nathan* had given any such sentence against *David*, he should have power to deprive him of his life; and so of that which hee enjoyed by his life, his Regall Authority; which God onely can take away from Princes, because he alone bestowes it upon them. Oh then let us imitate *Davids* Repentance, not his

his weakenesse, and so I come now to the Psalme it selfe.

Psalme 51. VERSE. 1.

Have mercy upon me, O God, according to thy loving kindnesse: according to the multitude of thy compassion, put away mine iniquities.

NOw followes the Psalme it self, and it is a most excellent Psalme, to be learned of every Christian man and woman, and oftimes to be used for our comfort: For it containes a most earnest prayer of *David*, that worthy servant of God, and renowned King of *Israel*, a Prophet of GOD, and a man after his owne heart.

Wherein hee humbly doth acknowledge his sins unto the Lord, earnestly intreating for grace and favour at GODS hands, for the true pardon of them all, and to bee comforted againe by

by the gracious promises of God.

This Psalme may be divided into two parts: in the first part *David* prayeth for himselfe, unto the 18. Verse: in the second part hee prayeth for the Church of God, that the Lord would be favourable unto *Sion* his Church, and build up *Ierusalem*.

The maine thing which *David* so earnestly and so often prayeth for, is mercy and favour at Gods hands for the pardon of his sins, and this Petition is repeated againe and againe, joyned with great affection, and earnest desire of mercy, confessing his sins unfeignedly, and abhorring them.

Secondly, *David* prayeth unto God for the worke of Sanctification, that the Lord will purge him, and Sanctifie him by his holy Spirit, and renew his heart.

Thirdly, he promiseth to Preach forth the mercy of God unto others; that his example shall be a meanes, by Gods blessing, to convert them, to make them affraide of sinne, and to comfort them that be fallen.

Fourthly,

Fourthly, he ſheweth the great abuſe of outward Sacrifices: and the outward worſhip and ſervice of God, that if it be done by impure and impenitent ſinners; alas, the Lord takes no pleaſure in it, but hates and abhorres it. Eſay 1. 13

In the firſt verſe wee are to conſider, firſt, what is the thing *David* begges, namely *mercy*: Secondly, the perſon of whom hee begges it, and that is of God; *Have mercy on mee, O God:* Thirdly, the meanes and greatneſſe of this mercy, *much mercy, and great mercy*, becauſe of his great miſery; and the doubling of this Petition, ſhewes hee prayed with great zeale and affection. (*Have mercy upon me, O God*) as if he ſhould have ſaid, O my God, I am a moſt vile and miſerable ſinner, I have committed very great and grievous ſins: I ſtand in great need of thy mercy, and therefore have mercy on me in the pardon of my ſin. Gods mercy is the Girdle of Heaven, which binds and lets looſe all the bleſſings which man enjoyes on earth: his mercy indures for ever, ſaith the Pſalmiſt. Gods mercy is a ſpring

spring which will never be dry, a fountaine that will alwaies be full: his mercy is over all his workes: mercy is a sweet thing, it is the worlds band which beares and holds it altogether, or else it would fall into a Chaos and confusion. To reckon up all Gods mercies would even fill such a Volumne as this themselves, as likewise his loving mercy, his forgiving mercy, his increasing mercy, his hidden and compassionate mercy; his fatherly and affectionate mercy: All these mercies of God be shewed to man even while man is asleepe, and takes his rest, for doth not God shew his loving, his increasing, his tender, and fatherly mercies, that while the Husband-man takes his naturall repose, his Corne and other Graine increaseth and growes in the ground; and all this is still Gods mercy and favour to man, to incite, and invite man onely to give him thankes and praise: nothing doth God else require of man, but onely the heart; the first fruite of it, which is acknowledgement and Confession, that hee is a God of power

and

and of mercy; and the Author of all goodnesse: *David* not onely praiseth God himselfe for his mercy, but he calls in others to doe the like: *O praise yee the Lord, for he is good: O all ye Saints praise his holy name, for his mercy indures from one generation to another.* Firſt, his mercy in Creating us. Secondly his mercy in Redeeming us. Thirdly, his mercy in Sanctifying us. Fourthly, his mercy in preſerving us from all dangers of body and ſoule, even to this preſent time.

Doct. 1. Sight of ſins the firſt ſtep to Repentance.

Before a man can either crave for mercy, and beg the pardon of his ſins, he muſt have the ſight of them, he muſt ſee the danger of them, and finde himſelfe to ſtand in extreame need of Gods mercy. *David* had laine a long time in his tranſgreſſions, and never ſought unto God for mercy; but being awaked by the reprehenſion of *Nathan*, now he cries for mercy, and God did heare him; which hearing of his requeſt in Heaven, was an act of mercy of God: For *David* had the wings of Faith, which carried his petitions to God, and he

he did beleeve that God would forgive him; as those that have faith in their prayers, their prayers shall never returne without a blessing. The Prodigall Son a true patterne for all sinners, hee never seekes to his Father till hee was in extreame misery, and then he saith, *I will goe to my Father*: So the proud Pharisee never beg'd for mercy, for hee felt no want of it; and the Church of *Laodicea, knew not that she was miserable, poore, blind, and naked*: For how can a man repent of that hee is ignorant of? Sins committed cannot bee repented of, till men see them, and know them; nay, not barely to know them, but to know the hainousnesse of them, and the curse of God due unto them; so as a man may take it to heart, and bee troubled for his sins. *David*, though a Prophet of the Lord, yea, a man after Gods owne heart, yet lay a long time in sinne without repentance; because he did not weigh and consider with himselfe what he had done. And therefore in the Word of God, the Lord oftentimes calls upon men to consider their wayes, to know their

Luk. 15.

Rev. 3.10.

their sins, and the curse of God due unto them. *Ier.* 3. 13. *Know thy sins, O Ierusalem.* Zeph. 2. 1, 2. *Fan your selves.* Lam. 3. 40. *Oh let us search and try our waies, and turne unto the Lord.*

Here we may see the maine cause, why there is so little faith and true repentance in the world, why men are no more humbled for their sinnes, and doe not repent for them: poore soules they know not that they doe evill: They either cannot, or doe not search themselves. *Lam.* 3. 40. They never call their hearts to accompt. Now then going on in security, seeing and fearing no danger, alas, how should they repent? how should they turne to God? For if thou couldest see the misery of thy soule and thy woefull estate by reason of sin; if thou couldst see the number and greatnesse of thy sinnes, oh thou wouldest even tremble for feare, and wonder at thy woefull estate: But alas, most men are like a man that travailes in the night over a narrow Bridge, which is very dangerous, and under it *Use.* 1.

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runneth a bottomlesse Gulfe, so as if hee fall, hee cannot escape, but must needs perish; and therefore in the dark night, seeing not the danger, he feareth it not: But let him goe that way in the Morning, he will wonder that ever hee was so mad and desperate to goe that way, and will never venter that way againe. So many poore blind ignorant soules, when they have runne head-long in sin all their daies, and passed their uncertaine life in ignorance, prophanenesse, and manifold sins, posting to Hell and Damnation, not seeing the curse of God that doth hang over their heads, they feare nothing, but run on head-long into all sin: But if it please the Lord to open their eyes to see their sins, and the judgements of God due unto them: oh they doe wonder at their own extreame folly, and Gods infinite goodnesse and patience, and would not be in that case againe for all the world.

Well then, marke this Doctrine, doe not lightly passe it over, but esteeme it as a blessed Truth of God. Christ saith, Luk. 13. 5. *Except yee repent, yee shall*

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all perish. And for a man to behold his sins, the greatnesse and grievousnesse of them, it is the first step unto Repentance. So that we see here who they are that doe repent, and shall bee saved; even such as see their sins, their woefull misery, and the wretched estate wherein they are, and which doe most earnestly hunger and thirst after mercy in Christ.

Well then, let mee aske thee this Question, or rather demand it of thine owne soule: didst thou ever see thy woefull misery, the wretched estate wherein thou art by reason of thy sinne, what a miserable transgressour thou art by nature, out of the favour of God, in the state of damnation, in extreame danger, for ever to bee damned, and to lose thine owne soule? Didst thou ever finde thy selfe to stand in need of Gods mercy for the pardon of thy sinnes, and extreame want of Christs bloud to save thy soule? Hast thou felt thy heart wounded and bruised for thy sins, that thy soule is even sicke with sinne? Didst thou ever thirst after Gods mercy in

Christ above all the World: so as thou hast with sighes and groanes, yea, with teares begged Gods mercy on thy knees, as for life and death? *Iohn* the 7. *Chap.* If thou hast not found and felt these things in thee in some measure, thy case is dangerous and fearefull; thou never yet didst truely repent: the mercy of God belongs not unto thee.

Now *David*, hee repented presently, at the very instant of time; hee did not stand to argue the case, but he confessed his sins, and upon his confession Gods mercy did grow and increase upon him, even as the Husband-mans Corne doth grow in the ground when he is asleepe: such was Gods love and mercy to *David* upon his humility: And if we will not repent, and goe to Heaven by example, wee must expect to goe to Hell with company.

Oh then it is a singular favour of God, when he does open a mans eyes to see his misery, to finde himselfe to stand in need of Gods mercy, and extreame want of Christs bloud to save his soule: This is the beginning of all grace,

grace, to feele the want of grace. *David*, if the Lord had not rowzed him out of his dead ſinne, wherein hee lay a long time, he might have periſhed in it: And therefore this ſhould teach us all to pray to God that he would in mercy open our eyes, that we may ſee our ſins, and feele our miſeries, and that we may ſee wee ſtand in extreame need of Gods mercy: On the contrary, it is a feareſull plague and judgement of God, for men to lye and ſnort in ſin, without remorſe of conſcience, without the ſenſe and feeling of ſinne, or want of mercy: this *David* now knew by woſull experience, that if he had dyed without repentance, he had periſhed. Of all diſeaſes, they bee moſt dangerous, which bee leaſt felt, as the Lethargy, or dead Palſie, or the like: ſo it is a moſt feareſull eſtate for any man to lye in ſinne without the leaſt feeling of it; for then the heart is hardned, and he makes no account of Gods mercy. A man that thinkes hee is well enough will ſcorne the Phyſitian: So thoſe blind ſinners that thinke they are well enough, and

feele no want of mercy, of all men they are to be pitied; they be in a moſt dangerous eſtate and condition: and therefore we ſee it is a great bleſſing of God to be told of their ſins, to be reprooved for them, that ſo we ſeeing them, and the danger of them, wee may ſeeke to God for mercy. Gods mercy was great, ſaith St. *Auſtin*, to the *Iſraelites*, who gave them a dry and a miraculous paſſage through the red Sea, in heaping up the waters like Walls about them; and at the ſame time gave their enemies a watry Sepulcher: they were like the Sword-fiſh, who hath a weapon, but wanted a heart, they could doe them no hurt; for Gods mercy did defend them and protect them on all ſides: Gods mercies are manifold, for Gods mercies makes man bold to come unto him, his mercies they are of ſeverall kinds: every morning as I have ſaid, God renews his mercies to man: his mercy whereby he prevents his wrath when he is angry with us: then his meeting mercy to a repentant ſinner, and his forgiving mercy, and his loving mercy in giving us life.

life, food, and rayment: Let us not too much pry into the mercies of God, but let us, as hee renewes his mercies every day, so let us renew our repentance every day by faith and a new life: every day, and every houre in the day.

Hence we learne, that the first step to Heaven, and the beginning of true repentance is this; for a man to be grieved for his sins, to bee wounded in conscience for them; for till a man see his sins, and feele the burthen of them, and feare the curse of God due unto them, he will never repent, and seeke the pardon of them. This is that Godly sorrow that leadeth to repentance, never to bee left or repented of.

Doct. 2. Sorrow for sin, a note of a godly man.

2 Cor. 7.10 Mat. 26. Luk. 18. 13.

If this compunction and pricke of the heart, bee the very beginning of true repentance, and the first step to Heaven, and the salvation of a mans owne soule, surely then most men be in a miserable and wretched estate; for most men yet have not set forward on foot, or gone one step to Heaven: for they have never bin humbled, never touched, never yet wounded, nor pricked in heart for

Vse. 1

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their sins, and therefore must needs bee in a dangerous estate: Well then, apply this to your selves, didst thou never in all thy life find thy heart pricked for thy sin? did the sacrificing knife of the Word never wound thy conscience, nor fetch one teare from thine eyes for thy sin,? didst thou never find thy heart to mourne, and to be cast downe with remorse of conscience? Certainely thy case is fearefull and dangerous, thou art not yet gone one step to Heaven, nor moved one finger to eternall life: no, no, thou art yet in thy sins, in extreame danger to be damned. O then let the Word come home to you, harden your hearts against it, never bee at quiet till you can say, I have felt my soule touched and wounded with the Word of God.

Iam. 2.9.

Vse 2. This serveth for the comfort of Gods Children: for if wee find and feele our hearts broken and wounded for sinne, so as we mourne for them with a godly sorrow, because they be sinnes displease God, offend his Majesty, it is a certaine signe we have truely repented: wee ar

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in the eſtate of grace, Gods *S*pirit hath met with us, the Word hath not bin in vaine in our hearts, but hath wounded ſin,cut the throat of it: bleſſed be God, if thou canſt ſay by experience, that the Word hath beene powerfull to wound thy ſoule, ſo as thy conſcience is truely touched, not onely becauſe of Gods anger, but becauſe of this, that wee have ſinned againſt a merciſull Father. This godly ſorrow ever goes with repentance, not as *Caine*, *Iudas*, *&c.* who deſpaired of Gods mercy with a deſperate ſorrow, becauſe of the puniſhment; but when wee are wounded with ſinne, to mourne for it, becauſe it offendeth God, a loving father.

From *Davids* prayer, and firſt petition, mark what it is he ſo earneſtly craveth; not a Kingdome, nor gold, nor ſilver, nor the life of his enemy, but *mercy*, *mercy* alone, hee craveth for nothing but mercy: And therefore in his perſon we learne, what that is which wee ſhould moſt deſire above all things in the world, namely, the favour and mercy of God in Chriſt Ieſus; ſo that if it

Doct. 3. The firſt thing *David* craves is mercy.

Pſal. 32. 1, 2.

ſhou'd be asked, what we ſhould deſire in all the world, wee ſhould anſwer, *mercy*, and the *favour* of God in Jeſus Chriſt; hee is a bleſſed man that hath mercy: let other men deſire worldly wealth, riches, honour, gold, ſilver; but Lord, I crave nothing but mercy, thy favour and loving countenance: The poore Publican comming to God, he knockes on his breaſt, and cries for mercy; *God be merciſull to me a ſinner.*

Luk. 18. 13.

For there is nothing in the whole World, that is able to appeaſe the trouble of a wounded conſcience, ſave onely the mercy of God in Chriſt Jeſus. *David* no doubt had toſſed many thoughts within himſelfe, when he came to utter this which is here mentioned; he had a true ſight no doubt, of the miſery and wretched eſtate wherein hee ſtood, by reaſon of his ſinne: And had there bin any other way in the World to have gotten out of that eſtate, he would have found it. But marke, he caſts his eye only upon the mercy of God, making that his ſureſt refuge in this his greateſt neceſſity: Even ſo, howſoever the opinions of men, as touching happineſſe, bee

divers; poore men thinking riches, the Prisoner liberty, the sicke man health. Although these desire all these, yet the sinner ever desireth mercy. This mercy of God, *David*, this sweet singer of *Israel*, had oftentimes sinned, now he desires it. And this is the difference betwixt the godly and the wicked: *Honor me* (saith *Saul*) *before my people: Have mercy upon me* (saith *David*)

Vse 1. Wee learne hence, that nothing can pacify a wounded Conscience, grieved and distressed for sinne, but onely the mercy and favour of GOD in Iesus Christ. Men may in al their distresses go to sport and pastime, and merry company: But alas, this is no comfort to a wounded soule, onely the mercy of God, and feeling of his love in Christ, can asswage and pacifie the accusing of our Consciences: A man in a hot burning Ague may tast of cold water, which may ease him for the present; but alas, after it will increase his torment: and as an old sore, if it bee not healed at the bottome, though it seeme to be sound on the top, yet it wil breake out

out againe, and become more dangerous and incurable: Even ſo, when men ſhall ſeeke to ſmother the accuſation of conſcience, to blunt the edge of it, it will after rebound againe, and give a deadly wound to deſperation.

Nothing can pacifie a wounded Conſcience but God.

Doſt thou find thy conſcience unquiet? doſt thou feele it wound and accuſe thee, ſo that thou canſt finde no comfort nor reſt unto thy ſoule? There is no other way in the world to pacifie thy conſcience, and to have peace, than to intreat and beg for mercy at Gods hands: *The Kingdome of God ſtands not in meate and drinke, but in righteouſnes and peace, and joy in the Holy Ghoſt*: So Rom. 4. 17 that although a wicked man enjoy all the world, yet if hee have not mercy, and the pardon of ſinnes, alas, hee ſhall have no ſound peace of Conſcience, no joy in his ſoule, nor any drop of true comfort: And therefore let us all ſeeke reconciliation with God, intreate for favour and mercy, and never give any reſt unto our ſoules till we can feele and finde our ſelves aſſured of Gods mercy in Chriſt, and the pardon of our ſins. If

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any say, O that I could feele this in my soule, I have an accusing Conscience, I feele it terrifie me; I am affraide I shall be condemned, I can finde no comfort, what shall I doe? Even as *David* did here, beg hatd, seeke earnestly, for so the Lord promiseth: *If we seeke, we shall find.* And therefore let us pray, and continue in prayer, and know that the Lord will in the end heare, and grant our request.

To whom he directs his prayer.

The second point, is the party to whom the Prophet directs his Prayer, and seeketh for comfort: not to any bald-pate, nor to any Saint or Angell, not to the Virgine *Mary*; but he goeth to God, prayeth to him *Have mercy upon me O God*; and he directs his prayer to the whole Trinity, Father, Sonne, and Holy Ghost, to God the Father, as the Author of all mercy: to Jesus Christ, by whom, and in whose name wee obtaine mercy; and to the Holy Ghost, because hee doth teach us to pray, and doth convey and derive all saving comfort to us.

Doct. 4. God alone is to be prayed to.

Hence we learne to whom wee must direct all our prayers, namely, to God alone,

Rom. 10.14. Dan. 6 Psal. 2. 7. Lev. 16.31. Esa. 8.19. Esay 56. Dan. 9.17

alone, Father, Sonne, and Holy Ghost, because wee must pray to him alone, in whom we must beleeve. Secondly, God alone can, and will pardon the sins of those that seeke unto him for mercy. Thirdly, it is Gods Commandement, that wee should pray to him, and to no other Creature. Fourthly, we have promises, that if we pray unto him, he will heare us. Fifthly, we have the examples of all Gods Children, who in all their troubles sought to God alone, and to no other creature in the world, and so prevailed. How availeable were the prayers of *Abraham*, being made unto *God* in faith, *Gen*, *Chap.* 18. That if ten righteous persons had bin found in *Sodome*, God had spared those Cities for their sakes? How was the Sun & Moone stayed by the prayers of *Ioshua*, till hee was revenged on his enemies? *Iosh. Chap.* 10. How did *Elias*, by his prayer, obtaine raine which had bin withheld from the earth three yeares, and six moneths? 1 *Reg.* 17. *Iam.* 5. *Acts* 12.1, 2. *Ioh.* 5.14. *Dan.* 9.17. *Ioh.* 11.41.

Vse 1, This condemnes the blasphemous Doctrine

Doctrine of the Church of *Rome*, who teach men to pray unto Saints and Angels, to the Virgin *Mary*, to stocks and stones, and I know not what; whereas the Lord saith plainely, *He will give his glory to no creature.* Now, that we may not pray unto them, it is manifest; first, we have no Commandement: Secondly, no promise: Thirdly, no examples of Gods Children: Fourthly, we may not beleeve in them.

Esay 42.8. Esa. 63.16

Nay, would wee not take him to be a foolish supplicant, that when the Kings Son offereth to speake for him to his Father, would refuse to use his Mediation, and goe to one of his Servants to intreat for him: is it not meete that such a one should be said nay? Even so, in as much as the Father sendeth us unto his Son, and the Son calleth us unto himselfe, what madnesse is it then to run as well from the one as from the other, to goe from the Son to the Saints, from him that can heare, to them that cannot helpe, depriving the Father of his honour, the Sonne of his office, and disgracing the Saints? Away therefore with-

with the mediation of Saints and Angels, who know not our hearts, nor heare our prayers. *There is one Mediator betwixt God and man, the Man Christ Iesus.* *And* 1 Ioh. 5. 13. *This assurance have wee in him, that asking any thing according to his Will, he heareth us.* Let us tread in the steps of *David,* and *Moses,* and the rest of the Servants of God, who have ever in their greatest troubles called upon the name of the Lord. And howsoever Papists or Idolaters will bee ready to pretend humility, and they will not bee so bold to come to God themselves, but they wil use the mediation of such as are about them: yet let us know, that *David,* when he came to God, he was as humble as they, and far beyond them; yet his humility did no whit hinder his holy boldnesse, as to come into Gods presence. For our humility doth not appeare in shrouding our selves under the Saints wings, but by humble and hearty confession of our sins unto God.

Let us goe unto God in prayer, intreate for mercy at his hands: Let us

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not goe to Saints, or Angels, or any other Creature, ſave God alone, in the name of Chriſt Jeſus: what father is more ready and willing to heare his childe, than the Lord is ready and neare at hand to heare them that call upon him in truth? now that we may pray unto God for mercy and pardon of our ſins, wee muſt bee perſwaded of two things: Firſt, of the power of God, that he is able: Secondly, of his Will, that he is willing to pardon them; the poore *Leper* ſaith, *Lord if thou wilt, thou canſt make mee cleane*: And therefore that wee may pray in faith and aſſurance, let us be perſwaded of theſe two: Firſt, that God is Almighty, and is able to pardon all our ſinnes, though never ſo great: Secondly, hee that is moſt ready and willing, for Chriſts ſake (in whoſe name wee come unto him) to pardon our ſins: for if wee doubt of either of theſe we cannot pray in faith, and ſo ſhall not obtaine that we deſire. Mat. 6. 2.

Seeing *David* prayeth for pardon of ſin, and craves it onely at Gods hands, we ſee that it is a curſed and blaſphe- *Vſe 3.*

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mous Doctrine of the Papists, who hold that their head, the Pope, can pardon sin: yea, not onely give a man pardon for his sins past, but (for money) can pardon and seale him a pardon of sins many yeares to come: a most blasphemous Doctrine, and that which opens a gap to all sinne, when a man shall have promise of pardon for sins to come. But wee see here, that the Word of God speakes cleane contrary, namely, that God alone can pardon sins: *For who can forgive sins save God onely?* And where did wee ever find that God did pardon a mans sins for time to come: but rather threateth sinners with judgment, to make them beware of sin: So that we see that the Pope is Antichrist, who setteth himselfe in the seate of God, and exalts himself above God; in that he takes upon him that God never did, to give a man pardon of his sins before they be committed.

The Pope cannot forgive sins.

Luk. 5. 21

2 Thes. 2. 4

After thy loving kindnesse.

DAvid being dismayed and cast downe in the sence of his misery, doth

doth looke up to Gods mercy, and is emboldned thereby to draw neerer unto him, and with some comfort to call upon him for mercy.

Whence wee learne first of all this doctrine, that the experience of Almighty Gods former favour casteth off feare, and causeth affiance in God, and is one of the chiefest causes to move us still to trust in him; as *Ps.* 4. *Heare me when I call, O God of my righteousnesse for thou hast set me at liberty when I was in trouble: have mercy therefore upon me, and hearken to my prayer.* Where the Prophet reasoneth from the time past to the time to come, and intreated God to heare him now, because he had already shewed mercy on him. The like wee may see *Psal.* 22. *Thou didst draw mee out of the wombe, &c.* Out of which words we gather, that the Prophet, for benefits past, assureth himselfe of deliverance from dangers present. The like of the Lyon and the Beare, 1 *Sam.* 17. 4. *Psal.* 34. 7. *Doct.* 5. Experience of former favour, assureth of future favor.

Wee learne hence to acknowledge his great mercy; that maketh one mercy *Use.* 1.

Seale of another, and one grace the pawne of another. Now, what man or woman hath not received thousands, and ten thousands of mercies from the God of mercy? all which may bee so many comforts unto his soule, to assure him that God will never forsake him. Indeed if our owne workes or righteousnesse were the onely ground to move the Lord to take pity on us, then wee should bee much discouraged in our selves, when wee looke backe unto our lives: but now the former mercies of God are arguments of further mercies, to assure us that hee will adde mercy to mercy: Whereby wee may see how fruitfull the loving kindnesse of the Lord is, alwaies producing more, as one graine of Corne increaseth an hundred fold.

Use 2. Againe, wee learne hence a notable difference betweene God and man in bestowing benefits: men are quickly weary of their liberality, but it is not so with God; the more bold we are in asking, the more bountifull hee is in giving; which is a comfort to all weake Christians,

Christians, and wounded soules, who are ever ready to reason thus within themselves; Will God heare me, or respect me? will he shew his *loving kindnesse* towards mee a wretched sinner? Yea, God doth heare thee, and respect thee, and will shew mercy unto thee, if thou seeke unto him in faith; yea, the oftner we aske, the better we are accepted of God; the more wee desire, the more we obtaine. He chargeth us, *Psal.* 50. 15. *To call on him in the day of trouble*, and assureth us of our deliverance, *Iames* 1. 5, 6.

Doct. 6. The mercy of God emboldens sinners to come unto him.

Hence marke what is that, whereby poore distressed soules, throwne downe for sin, wounded and melting for sinne, and almost in the gulfe of desperation, (as *David* was) that gives them courage, and emboldens them to come into the presence of God, to stand before their Judge; namely this, the endlesse love and mercy of God in Jesus Christ even the consideration of Gods mercy, that he is most ready to pardon and forgive poore sinners, to receive them to mercy: for so long as the conscience

accuses for sinne, and terrifies a poore sinner, hee doth nothing but fly from God, run from him, dares not looke unto him, nor call upon him, till hee conceive of Gods mercy in Christ, that
Psa. 103. 8. he is most willing to pardon those which doe truely repent.

Now, that God is mercifull, and ready to pardon poore sinners, and to receive them to mercy, it doth appeare by that his loving invitation, *Matth. Chap.* 11. *verse* 28. *Come unto mee all yee that travaile, and are heavy laden, and I will ease you.* Likewise he imbraceth the poore and simple as lovingly and cheerefully as the rich and wise of the World: Publicans and sinners are accepted of him, who were contemned of the *Iewes*. The woman taken in Adultery, is exhorted by him to repentance: the blind man restored to his sight, and cast out of the Synagogue, is sought out by Christ, and taught to believe, *John* 9. 35. The penitent Theefe is by him converted to the Faith, *Luk.* 23. according to that, *Matth.* 18. 14. *It is not the Will of God that one of these little*

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ones should perish. The like we may say of *Mary Magdalen*, who was infamous in life, out of whom Christ cast seaven Divells; of the *Canaanitish* woman whom he heard and helped: Of the Cripple that lay at the Poole; whom when Iesus found in the Temple. *Io. 5.* he exhorted to sinne no more; according to that of the Evangelist, *Matth. 11.* That by the Power and Love of Christ, the blind had their sight restored, the Lepers were cleansed, the dead were raised, the lame walked, the sicke were healed, and the poore received the Gospell.

Seeing a poore sinner will never fly to God for mercy, untill he be perswaded of the favour and mercy of God in Christ, and can perswade himselfe that God is most mercifull and willing to pardon them; we must remember ever with the one eye to looke unto his Justice, that hee is a holy and a just God, most righteous, and one that cannot beare with sin and sinners, that live and delight in sin? to with the other eye, we must looke unto this endlesse mercy

in Christ Iesus, fixe our eyes upon that, and relye on that; otherwise alas we shall be so farre from seeking unto him, that wee shall most willingly fly from his presence, as a terrible and angry God, and most righteous Iudge: And therefore, as we must needs behold him as a just God, and righteous to punish sin: so we must labour to be perswaded of his mercy, that hee is most ready to pardon, full of compassion, that so by Iesus Christ wee may have accesse unto the Throne of grace, and enter with boldnesse into his presence. And because that Christ Iesus is the *Way*, the *Truth*, and *Life*, let us never goe without him, but take him in the armes of our faith, and in his name begge for mercy; for without him wee can find no mercy but judgement.

Eph. 3.12. 1Ioh. 2.1.

Vse 2. Cause of mans despaire.

Wee see hence the very cause why so many come to despaire, and so to cast away their owne soules; namely, because they cannot conceive that God hath any mercy for them: They cannot be perswaded of Gods endlesse mercy in Christ Iesus: but when their consci-

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ences, or accuse them of their sins, they presently see that God is angry with them, that he is a righteous Judge, an angry and terrible God against sinners: And thus seeing his justice and anger against sin, they dare not appeare in his presence, but fly from him, as *Adam* did in the garden, and could wish that they might never come into his presence; they cannot for their lives behold the mercy of God in Christ. Impenitent sinners cannot call God Father, they cannot endure Gods angry countenance, but rather wish they were out of the World, and might never come before his face: for this is certaine, that unlesse a poore sinner, and distressed soule, can together with the sence of sin, and Gods anger against sin, behold and acknowledge the endlesse mercy of God to pardon them, hee never will dare to appeare in his presence, but Gods anger will over-whelme him: Well then, let us with *David* so behold and feele the anger of God for our sins, to humble us, that we never despaire of Gods mercy, but still know and beleeve, that God is

no lesse infinitely mercifull, if wee can repent, to pardon and forgive us, than hee is infinitely just to punish, if wee will not repent.

Doct. 7. Godsmercy, mans merit.

Marke how *David*, a man after Gods owne heart, intreates the Lord to pardon his sins for his mercies sake? Therefore wee learne that there is no other cause to move the Lord to pitty and pardon us our sinnes but onely his most free and undeserved mercy: There is no worke, no goodnesse, or vertue in any man to move the Lord to pitty and pardon us, but all this is of his meere bounty, goodnesse, and mercy; without all merits of ours: as what could the Lord see in *Saul*, in *Rahab*, in *Mary Magdalen*, out of whom were cast seaven Divells, to move him to mercy, but his meere mercy alone? Even so all the gifts and graces of Gods Spirit bestowed upon his Servants, either concerning this life, or that which is to come. They all proceed from the free grace and mercy of God in Iesus Christ, according to that of the Apostle: *Rom. 6. 23. Eternall life is the free gift of God.* This is confirmed

Acts 6. Luke 7.

confirmed by the practice of godly *Daniel*, Dan. 9. 7, 8, 9. *O Lord, righteousnesse belongeth unto thee, but unto us shame, because wee have sinned against thee*: whereby we gather, that though our prayers be not without effect, yet they prevaile not with God by vertue of an excellency that is in them, but because God hath promised to be found of them that seeke him in the meanes hee hath appointed. And so for the rest of Gods Ordinances, Word, Sacraments, &c. the Lord doth accept them, and is well pleased in them; howbeit not through our worthinesse that performe them, but for his goodnesse sake that doth command them: For these properties are to bee found in workes that are meritorious.

First, they must bee done by a mans owne selfe, and from himselfe: but wee have nothing of our owne to give unto God; *For what hast thou that thou hast not received?* 1 *Cor.* 4. 7. without him we can doe nothing: it is he that must worke in us the will and the deed.

Secondly, they must bee such workes as

as are not due unto him, they must not bee due debt, but proceed from our owne free will, even such as God cannot justly challenge at our hands: But whatsoever we doe, we doe of debt and duty: yea, *Luk.* 17. 10. *When we have done all these things that are commanded us, say we are unprofitable servants, we have done that which was our duty to doe.*

Thirdly, the workes we doe, must be done for the profit of him, from whom we looke for a reward: But *Psalme* 16 *All our godlinesse cannot reach unto the Lord:* We may benefit men, but we cannot benefit our Maker; therefore it is plaine, we cannot merit.

Fourthly, the worke and the reward must bee in proportion equall; for if the reward be more than the Worke, it is not a reward of desert, but a gift of good will: But *Rom.* 8. *The afflictions of the present time, are not worthy of the glory that shall be revealed unto us.* So then they are not deserved of us, but are bestowed on us.

Thus condemnes the Doctrine of the Church

Church of *Rome*, who teach that God doth shew mercy on some men, because they bee worthy of it for their good workes, and honest life; and therefore they can dispose themselves by vertue of their free-will, to move the Lord to have mercy upon them. But we ascribe all to grace and meere mercy; and therefore seeing pardon of sinnes comes from the meere mercy and love of God in Christ, we must ascribe all the praise of it to God alone: pardon of sins, grace to repent, life eternall, all these come from the meere mercy and love of God in Christ Jesus: And therefore let us ascribe nothing to our own goodnesse or vertue, to our own wit or reason; but give all the glory and praise to God alone. Eph. 2. 8.

According unto the multitude of thy compassions, put away mine iniquities.

AS if *David* should have said, Oh Lord, my sins are many, and great, and therefore I stand in need of thy mercy for my misery, and of the multitude of thy compassions for pardon of all my offences.

When

Doct. 8. The nature of sin.

When as *David* prayeth for the multitude of mercies, for the pardon of his sins: we learne hence, what an hainous and horrible thing sin is in Gods sight, that it cannot bee pardoned without a multitude of mercies: sin being committed against an infinite God, deserves infinite and endlesse punishment of soule and body, and before it can bee pardoned, must have infinite mercy.

Sin is odious in it selfe, and maketh us vile and abhominable in the sight of God. *Ier.* 5. 25. *Esay* 59. 1. 2. 3. *Keeping all good things from us, and pulling downe all evill upon us and that the wages thereof is death, being able to presse us downe even to the bottome of Hell.* It is sin that maketh us execrable to the Lord and abhominable in his sight, yea, nothing doth more deforme us, and make us curled and detestable in the sight of God than sin, the pardon whereof must have infinite mercy.

Vse 1

Then hence we learne that we never esteeme rightly of sin, till wee come to be grieved for it, as that wee find in our selves to stand in great neede of Gods

mercy

mercy for the pardon of it, yea, of a multitude of mercies, of a sea of mercies, till we find that we stand in need of every drop of Christs bloud to save our soules. *David* having sinned, begs for a multitude of mercies, and so wee shall finde that if we truely repent of sin, that wee stand in need of a sea of mercy, and of every drop of Christs bloud.

Vse 2. This condemneth most men and women, who are so farre from esteeming thus of sin, that they make no bones of great sins, and many grievous impieties: yea, they make a sport of sin, swearing, lying, drunkennesse, whoredome, pride, covetousnes, &c. and give them names of vertue: we see it is too too common, that men thinke they stand in no neede of Gods mercy, they thinke that *Lord have mercy upon me*, will serve. But if we will judge of sin as wee ought, wee shall find that we stand in need of a sea of mercy, in regard of the multitude of our sinnes.

God a God of mercy. Ps. 11. 9. We see that the Lord is full of mercy, full of pitty and compassion, and his mercies are over all his workes. And indeed

indeed his mercies are great: First, because they come from an infinite God, to men who are infinitely evill, and deserve no mercy, but judgement. Secondly, because for time, they last for ever, and never have end. Thirdly, because the mercy of God concernes Salvation, life eternall, &c.

And this is that which the Lord himselfe proclaimeth from Heaven. *Ex.* 34. 6. *The Lord is strong, mercifull, slow to anger, and abundant in goodnesse and truth, reserving mercy for thousands and forgiving iniquity, transgression, and sin.* Againe, *Mich.* 7. 18. *Who is a God like unto thee, that takest away iniquity and passest by transgressions? hee retaines not wrath for ever, because mercy pleaseth him; he will turne againe, and have compassion upon us; he will subdue all our iniquities, and cast all our sins into the bottome of the Sea. Esay* 55. 9. *Ezech.* 33. 11. Though our sins be great, yet great is the mercy of God in pardoning it. *Rom.* 5. 20. *Where sinne doth abound, there grace doth superabound.* Wherefore let no sinne so dismay us, to cast us

downe

downe to despaire, let this cheere us, that God is so gracious.

Seeing the Lords mercy is a bottomlesse Sea, that cannot bee drawne dry, *His compassion fayles not*: Hence is matter of great comfort to all true penitent sinners, for thy sins cannot bee so many and so great, but if thou hast grace to repent, God is able and willing to pardon them all. *Vse.* 1. Lamen. 3.

If thou say, oh, my sinnes are great, grievous, monstrous, unspeakeable: well, the mercy of God is greater, as may appeare in the pardon of *Lots* sins, *Davids*, *Peters*, *Pauls*, *Rahabs*, &c. if thou canst repent, and truely turne to God. If thou say, oh, they are more than the Starres in number, remember that Gods mercy is a bottomlesse Sea, hee hath a multitude of compassions, and can pardon them, though never so many and grievous: if thou say, Oh, I have lived a long time in them, twenty, thirty, forty yeares: looke on Gods mercy shewed to *Mary Magdalen*, *Paul*, and others that had lived long in sin: so that if a man have grace to repent, neither the Gen. 19. 2 Sam. 12. Act. 9. Iosh. 2.

the greatnesse, nor the multitude, nor the continuance of his sins, none of all these can hinder Gods mercy; but here is all, that men must repent: otherwise, if men doe not repent, the least sin is damnable; and if men doe repent, no sin is so great, but it is pardonable.

The mercies of God belong not to all.

Yet notwithstanding men must take heed that they take not occasion to live in sinne, because God is mercifull; and these things are noted as a comfort for those that sigh and groane under the burthen of their sinnes, to comfort them, and to keepe them from despaire, that if they bee truely humbled for their sinnes, there is yet with the Lord mercy in store, whereby they may be saved.

Vse 1. Seeing all Gods gifts come from him to us of grace and mercy even because he is full of mercy, and hath even a multitude of mercies for poore penitent sinners, that sue to him for mercy: Wee learne above all things in the world to desire mercy, and the pardon of our sins. This we see in the Prophet *David*: *My soule is sore troubled, but Lord, how long wilt thou delay? Returne, O Lord,* Psal. 6.6 Psal. 63.3

deliver

deliver my ſoule, ſave mee for thy mercies ſake : This is alſo practiſed by the Church : *It is the Lords mercies that we are not conſumed, becauſe his compaſſion failes not*, Thus the godly, when they deſire any bleſſing, they crave it of favour : If they crave to have any judgment removed, they crave it of mercy, eſteeming his mercy above all the World, or ought elſe they can deſire : therefore above all things in the world for the mercy of God in Jeſus Chriſt, uſe all good meanes to obtaine it, imploy thy ſelfe diligently to keep it and to continue it towards thee, that in thy life it may bee well with thee, and in death it may not depart from thee. Lamen. 3

Laſtly, where the Prophet *David* ſaith, *According to the multitude of thy compaſſion blot out mine offences* : Mark that the word (*blot out*) is a Metaphor taken from writing Tables, when a man ſhall wipe out with a ſponge all that is written : or from croſſing of bookes of Records, bookes of Debts.

And it is all one as if *David* ſhould have ſaid, O Lord, I have run very far

upon thy Score, I have even filled thy Booke not with ſmall, but great Summes of Debt, pay I am not able, no not one farthing: Now Lord, I beſeech thee, therefore deface, croſſe, and blot out altogether the debt of my ſins.

Doct. 10 The Lord keepes a Booke of our ſins.

Hence we learne that all our ſins are recorded in the Lords Book: he keepes a Bill of accompt, all our very thoughts, words, and deedes are knowne unto him, he keepes them in mind and memory, and hath them written downe: And unleſſe we repent of them, and they be blotted out with the bloud of Chriſt, laid hold on by faith, the Lord will call them all to accompt at the day of judgment: Rev. 20. 12 *The Bookes ſhall then be opened*, and every ſin, old, new, ſecret, open, againſt God and men, ſhall bee brought to light, for they bee recorded in Gods Booke.

Now by theſe bookes wee may not underſtand materiall Bookes, in which men write downe ſuch things as they would have remembred, for God cannot be ſaid to ſtand in need of any ſuch helpes: but becauſe all things are as certain

certaine and manifeſt unto him, as if hee had his Regiſter in Heaven to keepe accompt thereof. *Pſal.* 139. 16. *Dan.* 7. 18. *Phil.* 4. 3.

So then we may ſee, that the Lord doth keepe a note of all our ſinnes, and chalke them as it were upon a ſcore, untill paiment come. It is not with God as it is with Princes, who are ignorant of the Treaſons plotted againſt them: but all things both paſt, preſent, and to come are knowne to him, as well our rebellious thoughts, as ſinfull acts committed. And although wee doe forget, and carelesly mind what we have done, yet God forgets nothing; every part and parcell of our debt being noted exactly in his booke of remembrance.

Seeing all our ſins be known to God, hee notes them downe in his booke of accompt, and not one ſin can paſſe him, but he writes it downe: how ſhould this make us all carefull unto our lives, that we commit no ſin? for if wee doe, the Lord knowes it, and notes it in his Booke, and unleſſe hee blot them out, they ſhall all come to accompt.

A wicked man, and an unchaft woman, how many thouſand vile and filthy thoughts have they in their minds night and day? their hearts burne in luſt and uncleaneneſſe, and theſe they paſſe over, regarding them not; making little or no accompt of them: But alas, the Lord hath them all written in the booke of his remembrance, and if thou repent not of them, and leave them; Oh woe to thy ſoule, when this booke comes to be opened, andread over and when thou ſhalt receive *According to our workes: Iob* ſaith, *Thou haſt ſealed up our ſins in a bag.* To ſeale up a thing doth note an exact kind of keeping it: So then, the bag and bundle of our ſins being ſealed up, and that by God himſelfe, let us not imagine that any one can drop out, but all ſhall come to judgement.

Vſe 2. Seeing all our ſins are ſo many debts, ſet downe in Gods booke, and we muſt come to reckoning one day, how ſhould we labour all the daies of our life to have them blotted out, to have this Booke cancelled and croſſed even by the fingers of God: for indeed wee may run on

on ſtill in Gods debt, and ſet on apace upon his ſcore, but wee cannot ſo faſt wipe them out again: Nay, we can never of our ſelves pay one farthing, or ſatisfie the leaſt of our debts we owe unto him. It is God that hath written downe, that muſt freely forgive and cancell, as himſelfe telleth us. *Eſa.* 43.2. 5. *I, even I am he, ſaith the Lord, that putteth away thine iniquities.* Now, that they may be blotted out, and this Booke may be cancelled, we muſt

How to have the Bookes cancelled.

Firſt, truly repent of them all, bewaile them, be grieved for them, that by them we have grieved God.

Secondly, we muſt beg hard, even as for life and death, for pardon of them, as *David* did here, againe and againe aske mercy. If a man ſhould runne into debt a thouſand pounds, and knew not how to pay his creditor, his beſt way were to ſeeke and make friends unto him for to forgive it; We are debtors to God, thouſand thouſand ſins, pay wee cannot; then let us confeſſe the debt, intreate him to blot his book, and take that hand-writing, and Bond of Obli-

gation against us, and naile it to Christs Crosse: and this is an excellent property of the Child of God, that he desireth (after a sort) to come out of Gods debt. A true child of God cannot abide to have any thing standing on Gods score, for he knowes, *Heb.*10. 31. *That it is a fearefull thing to fall into the hands of the living God*: So long to deferre till God warne to his Barre; Oh then seeke betimes, and give the Lord no rest till the debt be pardoned.

Thirdly, that our sins may bee cleane blotted out, we must have faith in Christ Iesus: for nothing can blot our sins, but his bloud alone; nothing in Heaven and earth can satisfie Gods anger, wash away sin, blot out our offences, but onely the bloud of Iesus Christ: and therefore let us labour continually to bee assured of it by faith, to sprinkle our sinfull hearts with the bloud of our Saviour Jesus Christ.

1 Ioh. 1.7. Rev. 1.9.

Vse 3. Seeing the Prophet *David* doth acknowledge, that this Debt was more than he was able to pay, and therefore disclaiming his owne sufficiency, appeales

peales onely to Gods mercy in Christ, for the pardon of the same: Wee learne that the Doctrine of Merits, yea, and Supererogation, now taught in the Church of *Rome*, is most false, and erronious. Teaching poore people to leane unto mansatisfactions, which they must make unto God either here, or in Purgatory: Whereas the Justice of God is infinite; and when wee have done all we can here in this life, we are unprofitable servants. Nay there is not that man in the whole World, that if God should lay aside his mercy, and deale in Justice, were able to satisfie the wrath of God for the least debt that hee doth owe unto God. And unlesse the Lord take pitty on us, and forgive the Debt there remaineth nothing for us, but to lye in prison. *Mat.* 28. 27. and that for ever. *Davids* eyes did gush out with teares, when hee did see other men sin; and surely, my beloved, his eyes did shed a fountaine of teares, when he had committed that act of folly with *Bathsheba*, he little thought or feared that he had committed Adultery, this act of his

was his blindneſſe and ſecurity at that time. When we lye on our ſicke beds, our conſciences ſhall witnes againſt us, nay, our Pillowes will teſtifie that wee are ſtuffed full of Bonds and Bils, our Bolſters with forfeitures and morgages; our beds full of baggs of gold gotten by extortion, and uſury; our curtaines hang about us with nothing but Indentures, and adventures. And doe wee think that a ſumme of mony given tothe poore, or to ſome charitable uſes when we dye, will ſerve the turne totake away or leſſen our ſins; or that a few mourning gownes left in the Will to be given to the needy, will hide theſe black deeds, or make our ſpotted and ſinfull ſoules white? no it will not. If we would have our ſins remitted, and goe to Heaven, we muſt; Firſt, confeſſe our faults: Secondly, repent us of our ſinnes; and then, Thirdly, give ſatisfaction for the wrong wee have done to thoſe parties which we have injured: this is the way to goe to Heaven, and beſt pleaſing to God.

Take this example of *David*, when he

he was told by *Nathan*, that of a certaine rich man which had taken away a poore mans Lambe, which was all hee had; and such a Lambe hee nourished in his owne bosome, and brought up at his owne Table: *David* hearing this said, *The man that hath done this shall surely restore foure-fold*: this was *Davids* wil, restauration to be made to the party wronged. The like of *Zacheus*, *Behold Lord, halfe of my goods I give to the poore, and if I have wronged any man, I will restore three-fold.*

So it must bee with that man, if ever he meane to enjoy Heaven: First to make his peace with GOD, then after bee reconciled to his Brother: not in bare words onely, but in reall actions; and so by this meanes you will hide and cover a multitude of sins: strive thus with thy selfe, and thou shalt thereby gaine thee a quiet Conscience both towards thy God, and also towards man.

VERSE 2.

Psalme 51. VERSE. 2.

Wash me throughly from my wickednes, and cleanse me from my sins.

IN this Verse the Prophet *David* proceeds with his former Petition unto God for grace and favour for pardon of his sins: yet so, as he doth it more effectually, and more earnestly, because his soule was now exceedingly grieved, seeing his woefull misery that he was in, how foule and filthy he was stained with sin, most hainously. And though some put a difference betweene these two speeches, and understand the former of the washing of Justification, and pardon of sins, not putting them unto his charge: and the second of the washing of Sanctification, and the covering of our sins, yea, by little and little washing and purging them away, and more and more renewing of us in soule and body by the work of

of Sanctification : Yet men thinke the words doe both imply one thing namely, to be throughly purged from the filth and ſtaine of Originall and naturall ſin, and to be received againe into the favour of God, by the meanes of Chriſt.

It may ſeeme ſtrange what ſhould move *David* to confeſſe his ſin, and to intreat for pardon in this manner. There was no Court of Inquiſition concerning this Fact ; there was no Magiſtrate to examine him, nor Iudge to condemne him, be being a King ; Nay, no doubt the Divell might ſet ſome on worke which might backe him, and ſeeme to leſſen his fault, what then ſhould cauſe *David*, without any regard of his credit, to come forth in this manner, and thus publickly to confeſſe his pollution, and to be ſo earneſt unto God, with his *Have mercy, blot out, waſh mee, &c.* Surely it was his owne conſcience, and that extorted and wrung from him this Confeſſion, and made him ſo earneſt unto God in prayer, ſaying, *O Lord, take from me thy ſcourge and plague,*

From this prayer of *David*, repeating his *Doct.* 1.

Doct. 1. A wounded Conscience can find no rest, but onely in Christ.

his request to God so often: *Have mercy, blot out, wash me, &c.* Wee learne that a wounded Conscience, that is truely touched for sin, can find no rest or comfort, but onely in the feeling of Gods mercy in Christ for the pardon of sin: and therefore *David*, to shew how hee was truely humbled and wounded for sin, he never can content himselfe to pray and begge for mercy and pardon: for after a man sees his sins, and the filthinesse of them, and beholds the wrath of God against sin, his conscience still accuseth him, neither can hee finde any rest till he doe feele the mercy of God in Christ for the pardon of them: *Being justified by faith, wee have peace with God.* Againe, *The Kingdome of God stands not in meate and drinke, but in righteousnesse and peace, and joy in the Holy Ghost*: that is, in the pardon of sins, and feeling of Gods love: for sinne once knowne will never cease to accuse, untill it bee pardoned.

Rom. 14. 17.

Rom. 5. 1.

And this is confirmed unto us by the example of *Caine*, *Gen.* 4. who having slaine his owne brother, and shed innocent

cent bloud, which cryed in the eares of the Lord for vengeance : how did the Lord ſtrike him with an accuſing conſcience, that he feared the ſight of every Creature, when hee had once attained the ſight of his ſin : and whereas hee thought to build him a City to yeeld him comfort and ſafety, even there did the Juſtice of God overtake him, and he was driven from his enterprize. The like we may ſee in *Belſhazzar, Dan.* 5.6. when there appeared fingers of a mans hand upon the Wall, his thoughts were troubled, and his knees ſmote one againſt the other. According to that puniſhment the Lord fore-told : *Lev.* 26. *I will ſend even a faintneſſe into their hearts ; and the ſound of a leafe ſhaken ſhall chaſten them ; and they ſhall fly as from a Sword, though none purſue them.* So that if it were poſſible to eſcape all apprehenſion and accuſation in the World ; yet a mans owne Conſcience would arreſt and condemne him, even hale him unto judgement.

Seeing this is the nature of ſinne, that being knowne, it will never ceaſe to accuſe *Vſe* 2.

cuse and vexe the Conscience of a poore sinner till it bee pardoned; it should provoke us all, that feele the smart of sin, never to give the Lord any rest, untill wee have pardon granted: But as *David* did here, pray againe and againe for mercy, and favour, and reconciliation with God, and never leave the Lord till we obtaine mercy and favour, and till wee have got some comfortable perswasion of Gods love in Christ for the pardon of our sins; for till we doe so, wee shall never have peace, nor quietnesse of Conscience: We shall never have sound comfort and joy in Gods Spirit, but ever anguish and dolour, sorrow, and heavinesse: yea, either we shall grow blockish and sencelesse, or else in the end come to extreame desperation. And therefore let us labour with the Lord, ply him with prayers and teares for pardon, and never let him have rest, till we get one drop of mercy for the pardon of our sins.

Vse 2. Here wee are admonished not to flatter our selves in our sins, as though no body saw us: as it is the manner of wicked

wicked men to say *Eccle.* 23. *Who seeth me? I am compassed about with darkenesse, the walls hide me, no body seeth me; whom need I feare?* And indeed there is scarce one of a Thousand that makes any conscience of sin, so that the World doe not take notice of it to condemne him. But let us not deceive our selves; though we thinke our selves never so secret, committing Adultery under a Canopy, or in the darke yet our owne consciences will reply, I see thee, and I will accuse thee: And then what is man the better for having no body private to his sins, when he hath a conscience within him, which dogs him up and downe in every corner, giving him no rest.

This shewes the madnesse of carnall men, when they feele the burthen of sin pressing them, and their consciences accusing them: what doe they? run to God, and seeke him? No, no; they runne to their sports and pastimes, to Cards and Tables, to the Taverne and Ale-house, and merry company; and thus they thinke to put off the sence of sin, and to smother *Vse* 3.

ſmother and ſtop the mouth of their accuſing conſciences.

Doct. 2. Difference betweene the ſorrow of the godly and the wicked

Marke the thing which thus grieved *Davids* ſpirit, and vexed his mind; namely, his ſins and impieties, his filthy ſins, whereby hee had grieved his good God, and loving Father: He did not ſo much feare puniſhment, as this, to offend his mercifull and gracious God. Therefore let us with *David*, looke backe upon our Idolatry, looke backe upon our Whoredome, and Drunkenneſſe, and then wee ſhall jumpe with God, and ſay, that wee have had no hard meaſure when we are puniſhed by any affliction whatſoever ſhall happen in this life. If the Lord had not ſent *Nathan* to *David*, to tell him how hee had ſinned, what would have bin become of him? for *David* was in ſecurity, and as it were, dead in ſinnes and treſpaſſes; but it was Gods great mercy in calling him backe. Puniſhment and affliction cannot come of it ſelfe; it was *Davids* ſin which cauſed threeſcore and ten thouſand to dye of the Plague: Can a ſtone fly in the Ayre without the hand

hand that flings it? Or can a ſtone bee removed without helpe? No more can ſin be removed, or our conſcience quiet without our Confeſſion and repentance. Repentance muſt firſt bee inward and from the heart, in ſorrowing, weeping and lamenting for what hath bin one amiſſe in thought, word, and deed; and labour to ſin no more: Repentance is better for the conſcience of man, then Cloathes be for his backe; for repentance brings forgiveneſſe of our ſinnes, which otherwiſe would confound us; it brings us comfort to our Conſciences, which otherwiſe would be afflicted, and ſhall in the end partake of that joy which is unſpeakable. Saint *Paul* ſaid, and confeſſed, it was not hee, but it was ſin that raigned in his mortall body, which kept him from repentance, and from the knowledge of Chriſt, ſo long as it did: And though ſin dwell in us by nature, let us deſire and pray to the Lord, that ſinne may not deſtroy us for our naturall corruptions: for as the ſoule is placed in the body, ſo is grace in the ſoule of every true repentant: and Rom. 7. 10

though we have mountaines of sinnes ready to destroy us, yet let them not make us despaire, or hinder us from calling upon the Lord for mercy; whose mercy is over all his workes. True it is, that the aboundance of our sins, and the clog of our own corrupt affections leads us out of the way which guides us to happinesse: And though our misdeeds be workes of darknesse, yet there is the window of Gods grace to give us light, and insight of our sins which wee have committed: therefore, O Lord, suffer *Grace* to dwell and inhabite in our bodies while we live here in this life; that hereafter we may live with thee in glory for ever.

Hence then marke the difference of Gods children, and the wicked in Repentance: The child of God is sorry for sin, because it is sin, because it offends God & displeaseth him, and not so much properly for the punishment: (yea, though there were none) yet hee would feare to offend, and bee grieved for sin, because it is sin, and breakes GODS Commandements. This we may behold in

in *David*, when he had committed those great sins of Adultery and Murder, and was reproved for them by *Nathan* the Lords Prophet. 2 *Sam.* 12. 13. Hee confesseth with griefe and anguish of heart in this Psalm: *Vers.* 4. *I have sinned against thee, even against thee:* All the judgements which *Nathan* threatned against him for the Lord, did not so much wound him as this, that hee had dishonoured his God. And when hee had numbred his people; 2 *Sam.* 24. 10. his heart smote him, and hee cryed out: *I have sinned exceedingly in that I have done.* The Pestilence did not so much trouble him, as his pride against God. And the Apostle *Peter*, *Mat.* 26. 75. seeing how grievously hee had sinned, in denying his Master, *Went out, and wept bitterly.* If there had bin neither Heaven nor Hell, neither reward nor punishment: yet this unthankfulnesse of his towards so kind a Master, would have caused *Peter* to have sorrowed so much as hee did. And when this godly sorrow is once wrought in mans heart, then hee beginneth to repent,

pent, and never before: The like wee may behold in *Abraham*, in *Iob*, in *Ioseph*, &c. *Gen.* 18. 30. *Gen.* 39. 9.

But wicked men they are grieved for sin, not becauſe it is sin: and the breach of Gods Law, but for feare of punishment: *Pharaoh* intreateth *Moſes* to pray for him, that the judgement might bee removed, but ſtill he loved his ſins. So *Saul* prayeth *Samuel* to pray for him, and to honour him, but ſtill hee would goe on in his ſin: ſo *Iudas* repented and ſorrowed for his ſinne, becauſe hee ſaw now hee ſhould bee condemned, and ſo for puniſhment he was grieved. *Simon Magus* prayes *Peter* to pray for him, but how? *That none of the judgements threatned might fall upon him.*

Exo. 10 11

1 Sam. 15.

Mat. 27. 3.

Act. 8. 25

Caine mourned exceedingly, and cryed out, ſaying; *Gen.* 4. *My ſinne is greater then can be forgiven me*: but it was not for his Hypocriſie in Gods ſervice, nor for the cruell murthering of his owne Brother, nor the ſhedding of innocent bloud, but becauſe of the puniſhment that God had inflicted upon him. *Ahab* alſo humbled himſelfe, and put

put on ſack-cloth, as though he had bin very penitent: But *Elias* wrung it out from him denouncing Gods judgements againſt him. 2 *Reg.* 21. 27.

Vſe. Only godly ſorrow cauſes true repentance

Seeing this is the difference betweene the godly ſorrow of the faithfull, and the worldly ſorrow of the wicked, one ſorrowes for ſin becauſe it is ſin; the other becauſe of the puniſhment onely: Let us hereby prove our ſorrow. Art thou grieved for ſin becauſe it is ſin, becauſe it offends God? And art thou more grieved for ſin, becauſe it grieves a mercifull God, than for feare of puniſhment? Yea, wouldſt thou bee grieved for ſin, though there were no Hell nor Divell to torment thee: onely for this very reaſon, becauſe it offends thy mercifull God? then it is a certaine token of thy true repentance, and godly ſorrow: But if thou finde thy heart onely to be lumpiſh and heavy, in regard of the puniſhment of ſin, in regard of Hell and damnation, and if it were not for that thou couldſt be content to live and goe on in ſin, ſurely then it is but a Carnall ſorrow, it is not a godly ſorrow, that is

onely for feare of punishment: and this deceives many a man, who thinkes he repents, because he is grieved for sin, in regard of the punishment: But the vilest Atheist, and reprobate in the world, may bee grieved for sin, in regard of his punishment, as Hell-fire, and condemnation as *Judas* and *Caine* was. *David* did not with *Caine* say, his sinnes they were greater then could bee forgiven: nor let any sinner whatsoever, when hee hath offended God in a high nature, by aggravating his sin, despaire with *Judas* to be both his own Judge and executioner as he was: O let us never sink under the weight of despaire, but confesse our sins, and crave pardon for them at the hands of his Majesty, with teares and groanes: for the child of God is grieved for sin, because it is sin, & offends God, though there were no Hell to punish.

Doct. 3. Sin defiles a man.

David prayes that the Lord would *Wash* him, therefore sin defiles, and hee was made foule and filthy by his sinne: And to wash him much, and to rinse and bath him, to shew that sin had exceedingly defiled him, and stained him both

both in ſoule and body, and made him loathſome, and therefore he deſireth to bee waſhed and cleanſed, and purged from the pollution of his ſin. *David* knew God was able to forgive him his ſin: he did know that God was not like old *Iſaac* which had but one bleſſing left, and no more: no, he knew hee had ſtore of bleſſings and mercies for a relenting ſoule: one deep calleth upon another ſaith *David*, the depth of my ſins for the depth of Gods mercies.

Sin defiles the whole man.

Hence we may learne what a vile, filthy, and miſerable thing ſin is in the ſight of God: it ſtaines a mans body, it ſtaines a mans ſoule, it maketh him more vile than the vileſt creature that lives: no Toade is ſo vile and loathſome in the ſight of man, as a ſinner ſtained and defiled with ſinne, is in the ſight of God, till hee bee cleanſed and waſhed from them in the bloud of Chriſt, The Leproſie was a wonderfull diſeaſe, it did infect the body, yea, the cloathes on a mans backe; the Walls of the houſe, and the very ſtones. But this Leproſie of ſin doth more defile a man;

Levit. 13.

Yea the Creature.

it defiles the soule and conscience, yea, even the very Heavens and Earth are stained with the contagion thereof, and are made (by reason of sin) subject to vanity and corruption. *Rom.* 8. 20. Oh then see how vile a thing sinne is in the sight of God, that the infection thereof should seize upon the Creature, and make them that they dare not endure and abide the glorious presence of God their Creator.

Vse 4. Seeing sin is so vile a thing, so filthy and uncleane, so pollute h the soule and body and makes us loathsome in the sight of God, so as no carrion or Dunghill sends forth a filthier sent of stench than sin: Oh how should we loath and abhorre quake and tremble at the committing of it? Oh it is a wonder to see how wary men are to shun the Plague: they will not come neere the place and person infected, but keepe a loofe off. Oh that we could be as wise and carefull to shun this plague of all plagues, sin that is the plague of soule and body.

But alas, alas poore blind soules! they who are most affraide of the bodily plague

plague and infection, feare not this wofull plague of ſinne, make no bones of horrible and grievous ſins, of adultery, drunkenneſſe, lying, ſtealing, &c. yea as *Salomon* ſaith; fooliſh men, and poore ignorant ſoules doe make a ſport of ſin, and put on them the name of Vertue: Swearing, it is a ſigne of a brave Gentleman-like mind; Drunkenneſſe, good fellowſhip; Covetouſneſſe, good huſbandry; Fornication a tricke of youth; Pride, cleanlineſſe: this is it which maketh our Land to mourne: Theſe men be cleane contrary to *David*; he thought nothing more vile, filthy, and uncleane than ſin; they judge nothing more ſweet and pleaſant than ſin: But if wee could ſee the loathſome filthineſſe of ſin, how odious it is in the ſight of God, how it ſtaines and defiles both ſoule and body, then wee ſhould hate it, and loath it more than a Toade or Serpent, and ſhun it above all things in the world: but alas, men ſin, and yet ſee not that they doe ſin; they ſee and feele no danger, they are ſecure; no man ſaith, *Alas, what have I done?*

Wicked men adde ſinne unto ſinne, and pay one debt with another.

Ieremy 6.

If

We bee wary to avoid temporal danger.

If any man should say to any of us, touch not that garment, it is infected, or taste not that drinke it is poysoned: How ready would we be to shun it, and avoyd it; we would not touch nor come neare it: but yet though wee tell of sin, bid them take heed of it, it will infect soule and body, and unlesse men doe presently repent, it will bring both to Hell: yet men, even mad-men, desperately rush into it, wilfully casting away their owne soules.

Doct. 4. Hard matter to bee cleansed from the pollution of sinne.

Further, whereas *David* praies to be washed, yea, to bee washed thorowly, or much, and often; and more than that, to be cleansed and rinsed from his sins: for a Deluge of sinne must needs have a deluge of punishment; and therefore *David* desired to bee washed and cleansed in the bloud of Christ, by a lively faith, and a repentant heart: *David*, hee desireth that God would wash and purge him from his sin; and if *David* shall not we desire to bee washed and purged, who are and have bin greater sinners than ever *David* was? We learne hence, that it is not so easie a matter

matter for a man to repent, and to get the pardon of his ſins, to be waſhed and cleanſed from them, as moſt men thinke it is. *David* deſireth the Lord to waſh, yea to waſh him often, againe and againe, and to bath and rinſe him from his ſins: ſhewing that it is a hard thing to have the ſpots of ſin to bee waſhed out: a hard thing to obtaine the pardon of our ſins, to bee cleanſed from the ſtaines and blemiſhes of them, it will coſt much ſorrow, many a teare, many a ſigh and groane, even a great meaſure of griefe; for looke how grievouſly wee have ſinned, ſo greatly ſhould wee bewaile our ſins: And hence it is, that the Lord calling the people to ſorrow for their ſins, doth not require a light ſorrow, or ſome ſmall meaſure of griefe, but ſuch a ſorrow as ſhould even rent their very hearts. *Ioel* 2. 13. And the Prophet *David* ſaith in the ſeventeenth Verſe of this Pſalme, that a mans heart muſt be contrite and broken, even as it were rent aſſunder with godly ſorrow, or elſe his Repentance will never bee accepted with GOD; *David* ſaith,

Pſal.6.6

Psal. 6. 6. That he watered his Couch with teares. Againe he saith *Psal. 42. His teares were his meate day and night.* And indeed it must not bee a small measure of sorrow that wee must shew for our sins. For if wee had an hundred eyes, and should weepe them all out, and if we had a thousand hearts, and they should all breake asunder with remorse and sorrow, all were too little: Yea, although wee should even shed teares of bloud for our sins, or with *Jeremy* have our heads full of water.

Vse 1. Folly of naturall men described.

This condemneth the common opinion of men and women; they doe thinke it is the easiest thing in the World to repent, to get the pardon of their sins; they doe thinke that *Lord have mercy on me,* will serve: Oh, God is mercifull, God is mercifull, and so make Gods mercy a Packe-horse of all thy filthy sins; but let no man deceive himselfe, it is another manner of thing to repent than we take it for: it will cost thee many a teare, and many a prayer, before thou canst have pardon, it will cost thee many a sob, and sigh, and many a oh, oh;

ere

ere thou canſt bee truely aſſured of the pardon of them.

How doe men deceive their owne ſoules, thinking every little glimpſe of their ſins ſufficient. No, no, every ſorrow brings not with it repentance. *Ahab* had ſorrow. 1. *Reg.* 21. *Hee rent his cloathes, and put on Sack-cloath, and faſted:* but this ſorrow was as the morning dew, it did quickly conſume away. The like may be ſaid of *Felix*, *Act.* 24. and King *Agrippa*, who at the words of *Paul* could almoſt become a *Chriſtian*; of *Herod*, of *Pharaoh*, and the like: all which have had in them a kind of ſorrow, but it was but carnall, the end whereof is Death. It muſt then bee a godly ſorrow, ariſing from the ſight of our ſins, that wee have offended a good and gracious God, and loving Father in Jeſus Chriſt: And this muſt even wound our very ſoules, as the people of the *Iewes*, *Acts* 2. 37. that we know not which way to turne us for comfort.

Let us imitate *David*, let us cry againe and againe unto the Lord for mercy, *Vſe* 2.

Psal. 32.1. Pardon of sin the greatest mercy.

mercy, let us beg hard for the pardon of our sins, it is the greatest mercy in the World. Good things are not easily gotten, Heaven, Life eternall, are hardly come by; and therefore let us not imagine, that it is so easie a matter to get the pardon of our sins. No, no; we must fill Heaven and Earth with cryings and prayers: even as a poore Thiefe condemned at the Bar, he will cry with teares for mercy. And as a poore begger unlappeth his legges, sheweth his wounds, and all to move them that passe by to pitty him: So we must cry as for Life and Death for the pardon of our sins, lay open our sores and griefes unto the Lord, and give him no rest untill we have mercy.

Lastly, it may bee demanded, what washing *David* speakes of here: Hee speakes not here of the Legall Washing, which was used in the time of the Law; but he speakes here of that washing which is performed onely by the bloud of Jesus Christ, being laid hold on by Faith: For no water whatsoever can wash away the least spot of sinne, but

Ioh. 1. 29. 1 Ioh. 1. 7. Rev. 1. 6. Zach. 13. 1

onely

onely the bloud of Jesus Christ.

So then we learne hence, that there is nothing in Heaven or Earth, that can purge us from sin, and from the uncleanesse of the soule, but onely the bloud of Jesus Christ the Lambe of God; being applyed unto us by the hand of Faith: He alone is our Saviour, saving perfectly all that are saved: *Heb.* 7. *He is able to save perfectly all that come unto him. Heb.* 1. 3. *And by him hee hath purged our sins.* So that wee are to acknowledge him to bee our onely and alone Saviour, without partner, according to that, *Acts* 2. *There is no other name under Heaven given to save us, but the name of Christ.*

Doct. 5. Bloud of Christ alone doth wash away Sin. 1 Ioh. 1. 5. Heb. 9. 9.

Act. 15. 9. 1 Cor 6. 11

This sheweth the weakenesse of the Church of *Rome*, who beare men in hand, that their holy water, as they call it, and conjured stuffe, is able to wash away sin: No, no, it cannot doe it, onely the bloud of Christ can doe it, and no other Creature in Heaven or Earth. And therefore howsoever in word they honour Christ, yet in deed they deny him; in joyning to the all-sufficient Satisfaction

tisfaction of Christ, other satisfaction: As their Sacrifice in the Masse to helpe Christs Sacrifice on the Crosse: and the intercession of the Virgin *Mary*, Saints and Angels, &c. to this meritorious intercession, robbing God of his Honour, and Christ of all his sufficient merit, running from Christ the pure Fountaine, to the filthy puddle and mire of their own merits and satisfaction; and thus poore Catholique creatures, they think themselves trimly washed: whereas (alas) *they are not purged from their filthines, that are as beastly as Swine.*

Vse. Seeing wee be all defiled with sinne, originall, actuall, old, new: let us seeke to Jesus Christ, and desire to be washed, yea, to be bathed and rinsed in his precious bloud: get one drop of it, and besprinkle our poore soules with it, as *Peter* saith, head and hands, and all, both soule and body: For that answer given by Christ unto *Peter*, may serve for a warning unto us all: *If I wash thee not, thou shalt have no part with me*; which if we did well consider, as well our owne pollution, as also the necessity

Ioh. 13.8.

ceſſity of Chriſts waſhing, wee ſhould anſwer againe with *Peter*: *O Lord, not onely my feete, but my hands and my head.*

If this were *Davids* eſtate and condition, that hee was ſo filthy and vncleane (having laine but a ſhort time in ſin) that he cryeth out amaine vnto the Lord, *To waſh him, to purge him, to cleanſe him.* Oh then, what ſhall wee imagine or thinke of thoſe that not once, but often, not a yeare, with *David*, but all the daies of their life, have lived in the common cuſtome and practiſe of ſinning; that have drunk downe iniquity as a man drinkes downe water, their damnation doth not ſleepe. And yet poore ſoules, they think, that if they can have but time to remember a few words in the end, as to ſay, *Lord have mercy on me*, that they ſhal be ſaved: But if it did coſt *David* ſo many ſighes and groanes, and teares, as in the ſixt *Pſalme*, which lay but a ſhort time in compariſon of others: They much deceive themſelves, that doe imagine it is ſo eaſie a matter to bee waſhed and

Vſe.

cleanſed from the pollution of ſin that have I aine therein a long time.

Godly ſorrow will ſend us to Chriſt.

And before wee can bee waſhed and cleanſed from our ſins in the bloud of Chriſt, we muſt have a godly ſorrow which will ſend us to Chriſt Jeſus: we muſt ſee our filthineſſe and uncleanneſſe, how wee ſtand in need to bee waſhed; and we muſt deſire it, and beg it with *David*: O Lord, waſh mee, rinſe me, bath me in the bloud of Chriſt. Secondly, we muſt have the hand of Faith, by which wee muſt lay hold on Chriſts bloud, and beſprinkle our ſoules with it; even as a man doth waſh his face with his hand: So faith is the hand of the ſoule, to lay hold and apply Chriſts bloud, & the merit of it to cleanſe us, and waſh us from all our ſins.

But alas poore ſoules, you ſhall ſee many a man and woman that are very curious, and carefull to waſh their bodies, and to waſh their Cloathes: they will not ſuffer the leaſt ſpot in them, but looke to have them waſhed: Yea, they can goe from yeare to yeare, with moſt vile and filthy ſoules, that even ſtinke with

with sin, and never desire to be washed and rinsed: Yea, many of those who seeme to be very gay and faire outward, carry filthy and uncleane hearts within: and if a man could but see in their hearts, and perceive the filthy spots of sin, he would stop his Nose, and not indure the smell of them.

VERSE 3.

For I acknowledge mine iniquities, and my sin is ever before mine eyes.

NOw *David* having thus intreated for favour and grace at Gods hands for his great and haynous sins, hee doth here labour to move the Lord to pitty him, and to take compassion upon him; because hee doth now most frankely and freely confesse his sins, is truely touched and grieved for them: Yea, his poore conscience is now upon the racke, wounded and distressed, and exceedingly afflicted, and therefore hee intreateth the Lord to

Davids Reason from his former petition.

pitty him: For I acknowledge and confesse my sins against God, in thy presence before the Prophets, and before all thy people, yea, the whole Church of God; by leaving this Psalme, as a Testimony of my true Repentance, and sorrow for them.

Doct. 1. Confession ever goeth before remission.

Hence marke, that there is no place for mercy, nor any place to bee looked for at Gods hands, nor any pardon of Sin, before a sinner bee truely humbled, doe freely and frankely confesse the same, and humbly acknowledge with griefe of heart his sins unto the Lord: Where we are to observe two things: First, the person to whom wee must confesse our faults: Secondly, the manner how we must confesse them.

Person to whom.

For the person to whom wee must confesse, it is God, as this example of *David* doth teach us: *Verse* 4. *Against thee, against thee onely have I sinned.* Againe, *Psal.* 32. 6. *I said, I will confesse my sins unto the Lord, and so thou forgavest the wickednesse of my sin.* It is true indeed, we may by our sins wrong men, as *David* did *Vrias*. But being sin,

sin, the chiefest wrong unto is the Lord; The Scribes and Pharisees, though they were corrupt in many things else, yet they held this for a truth, that none could forgive sin but God onely. *Mark.* 2. 7. And this doth the Lord testifie of himselfe: *Esay* 43. 35. *I, even I, am he that putteth away thine iniquities for mine owne sake.* 1. Ioh. 1. 9. *If wee confesse our sins, God is faithfull and just to forgive us our sins.* Besides the precepts in the Word of God, there is recorded the repentance of Gods children, who have humbly acknowledged their sins before God, as *Manasses*, 2. *Chro.* 33. *David.* 2. *Sam.* 11. The Prodigall Son, *Luke* 15. So true is that saying. *Prov.* 28. 13. *He that hides his sinnes shall not prosper, but hee that confesseth them shall have mercy.* And this did *David* prove by his owne experience, that so long as he held his peace: *P.* 22. 5 and did not acknowledge his sins unto the Lord, but concealed, smoothered, and hid them, so long his poore conscience was upon the racke, his soule was troubled, and greatly disquieted; but af-

ter he had confeſſed them and repented of them, the Lord forgave them, and ſhewed him mercy.

Secondly, we muſt confeſſe our ſins alſo to men, and that both privately and publickly, as the quality of ſinne requireth. For howſoever we condemne auricular Confeſſion, as having in it nothing but policy, and a rack to the Conſcience: Yet wee doe not onely allow, but call and cry for that voluntary Confeſſion, which every Chriſtian ought to make to their godly Patron, of ſuch ſinnes as diſquiet the conſcience: and no doubt, great bleſſings, and comfort follow them that uſe this godly practice: And therefore *Ioſh.* 7. 10. When *Ioſhua* laboured to bring *Achan* to a ſight of his ſin he ſaith; *My Son, I beſeech thee give glory to the Lord God of* Iſrael, *and make confeſſion unto him, and ſhew mee now what thou haſt done.* Againe, confeſſion muſt be made unto men, and that in reſpect of the Church, that the Congregation that hath bin offended, may bee ſatisfied; as alſo, that others may bee terrified from falling into the ſame ſins.

2 *Timoth.*

2. *Timoth.* 4. 26. *Them that sinne rebuke openly, that the rest may feare.* And last of all, in respect of the sinner himselfe, that thereby hee may bee more humbled, as that incestuous person, 2 *Corinth.* 2. 7. that was delivered up to Sathan for his sin, which brought him to humiliation: Whereas otherwise, if the punishment were laid onely upon their purse, few or none would regard it.

But withall we must know, that a man is not bound to confesse his sins to the Minister onely, and to none else, as Papists would have men to doe to a Frier: but he may make choise of any other Christian friend, according to that of St, *Iames, Acknowledge your faults one to another, and pray one for another, &c.* Iam. 5. 16.

Seeing true and hearty repentance cannot goe without a free and franke confession of sins, and hearty and humble acknowledgement of them: First, this condemneth all those who are so farre from confessing them, that they are not ashamed to justifie their sins, even to patronize them, to plead for them: as tell men of their sins and impieties, they answer,

swer, what need you care, you shall not answer for my sins, take care for your selfe: so reprove swearing, drunkennesse, pride, &c. and men are so far from being humbled, and confessing them, that they justifie them, and say, they doe but as others doe, it is the fashion, and they are not alone: and this is a corruption that we have all by kind to dissemble our sinnes; our Mothers breasts have given us no other sucke, *Adam* our first Parent hath taught us: *Genes.* 3. 12. when hee was examined, he posted off the matter from himselfe unto his Wife: *The woman that thou gavest me, she gave me of the fruit, and I did eate*: and so it is with all of us, we are loath to make our confession of our sins unto God. Mens sinnes breake forth every day, lying, swearing, drunkennesse, &c. But where is that man to be found, that hath any care to bewaile himselfe; all this while that men doe not confesse them, they can have no pardon of them. *Luk.* 13. 5. *Vnlesse yee repent, yee shall all perish.* Now confession is a speciall part of true Repentance. *David* he

he beginnes with himſelfe, unrips his owne bowels firſt, and ſaith; O Lord, it is I that have done this wickedneſſe, and committed this ſin againſt thee; againſt *Vriah*, againſt his wife *Bathſheba*; let me and my Fathers houſe ſuffer for it: for theſe ſheepe have done nothing.

Seeing there is no pardon of ſinne till wee doe confeſſe it, and humbly acknowledge it: Let us every one freely acknowledge and confeſſe our ſins unto the Lord, lay them open and naked before him: It is the beſt way to get pardon of them at his hands. Indeed in the Court of man to confeſſe our ſins, is the next way to bring ſhame and puniſhment; but in the Court of God it is not ſo; but the next way to have them covered, is to uncover them, and lay them open unto the Lord: *I have ſinned* ſaith David: 2 *Samuel*, 12. *The Lord hath taken away thy ſinne, thou ſhalt not dye*, ſaith the Prophet: When wee confeſſe them, then he will cover them: *If we judge our ſelves, we ſhall not bee judged of the Lord*: Oh then let us not feare to confeſſe *Vſe 2.* 1 Cor. 11. 31

confesse our sins, and lay them open unto the Lord with griefe and sorrow: yea, let us deale as a poore Prisoner condemned at the Barre; or as a poore *Lazar* or Cripple, shew our soares, and lay open our wounds, and by that meanes we shall move the Lord to pitty and compassion.

The manner how we must confesse our sins.

Secondly, that wee may so confesse our sins, and make such an acknowledgement of them, as may bee a true confession, and to bring with it a true and unfaigned Repentance.

Wee must first take heed that we doe know our transgressions, the number of them, the greatnesse of them, the danger of them, how they make us most vile in the sight of God, and most loathsome: Wee must know that wee deserve Hell fire, and eternall condemnation for them. For untill a man know his sin, and his Conscience be convicted for it, and withall see the danger of his sin, he will never humbly and heartily confesse the same.

I know (saith *David*) *mine iniquity*: So did *Peter*, although for a time hee did

did he knew not what, as a man in a Trance: (for sin may well bee called madnesse) yet afterward hee bethought himself, & considered what he had done, and lamented his folly with teares: and this is required of us all; *Lament.* 3. 40. *O let us search and try our waies, and turne unto the Lord*: And the Lord complaineth, *Ierem.* 8. 6. That he did hearken to see if there were any man that would repent, and turne to the Lord: but *there was no man said, what have I done?*

And surely this complaint may be taken too against the people of our Land, or Nation, that notwithstanding God hath cryed and called unto us so often from Heaven, by his powerfull voice in his Word, by his mercies, and by his Judgements, so sensible, that if the Magicians in *Ægypt* were amongst us, they could doe no lesse than acknowledge it to be the finger of God: Yet where is the man almost to bee found that looketh backe unto his owne waies, to aske the question of his owne heart, to say, *Alas, what have I done?* or with *David* *Vse.* 1.

vid here, *I know mine iniquities.*

Now there is a two-fold Knowledge of our ſin: Firſt, generall; Secondly, ſpeciall. Generall knowledge never worketh any reformation, For this is found (for the moſt part) in all men which can ſay they are ſinners: But there is a ſpeciall knowledge of ſinne, which God will once diſcover unto us, either in mercy to our good and ſalvation as here to *David*, to *Peter*, to *Mary Magdalen*, *&c.* or elſe in wrath, as he did unto *Iudas*, *Caine*, *Achitophel*, *&c.* to their finall condemnation; which may teach us all to pray unto the Lord, ſo to give us the ſight of our ſins, as that we never deſpaire of his mercy, that our ſins may never riſe up againſt us to our confuſion.

Secondly, our Confeſſion of our Sins muſt proceed from ſorrow of heart for them, with a hatred of them, ſo as nothing doe more grieve us than our offences.

And this our Saviour Chriſt inſinuateth, *Mat.* 11. 28. *When hee calleth onely ſuch unto him as are weary and laden,*

den, even ready to faint under the burthen of their sins: And this doth *David* himselfe confesse, *Psalme* 38. *My sins* (saith hé) *are as a weighty burthen, too heavy for me to beare*: for when men can run away with their sins, as though they were as light as a feather; it is an evident token they were never throughly humbled for them.

Thirdly, it must bee franke and free, not wrung out by compulsion, as sometimes a wicked man, sometimes under the rod may confesse his sins, as *Pharaoh*, *Iudas*, and the like: But this confession was onely by compulsion wrung out of them; it came not from any sorrow, or hatred of sin, but for feare of judgement and punishment. But wee must bee as forward and as ready to confesse them to the glory of God, as wee were to commit them to his dishonour. Thus did *David* confesse his sin: *Psal.* 32.5. *I acknowledge my sinne unto thee, and mine iniquities have I not hid.* *Nathan* told *David*, hee had sinned; which words stole secretly into his heart: for till he had notice of it, he could not shed a teare; Exo. 10.17

a teare; for he thought all was safe and secure. It was Gods love to *David*, that the Prophets motion should so rouze and stir up such a King as *David* was, to make him dis-throne himselfe, and forsake his Scepter, and beate his breast, saying, *I acknowledge mine iniquity, and my sin is ever before me.* It must bee without all excuse or lessening of our sins; we may not mince them, or excuse them; nor dissemble them, nor cloake them; but lay them open in their colours, rather aggravating them, than diminishing them, as sometime Saint *Austine* did.

Fourthly wee must confesse our sins with purpose to forsake them, according unto that of the Prophet *Esay*, Esay 55. *Let the wicked forsake his waies, and the ungodly man his owne imaginations, and returne unto the Lord.* There must bee in us a desire to forsake all our sins, and every wicked way, else there is no true Repentance: for one sinne is sufficient hold for Sathan, and a sufficient barre to keepe out Christ Jesus, as we may see by the example of *Herod, Mar.6.* of *Judas, &c.* This

This sheweth that most men and women doe not truely repent: for though they can say, *God be mercifull unto us, we are all sinners*, yet in particular they see it not; no, they thinke they keepe the Commandements of God; a man can very hardly perswade them that they breake any of the Commandements in particular, although in generall, and in a confused manner, they confesse themselves to be sinners, yet in particular they doe not so: Nay, they are so far from aggravating their sins, that they rather extenuate them by all meanes possible: *I am not alone, nor I am not the first, nor I hope I shall not be the last*: for any griefe or sorrow for sin, it is as far from them as they are far from it. *Vse* 1.

This sheweth, that those who though they confesse themselves sinners, yea, in particular; yet because they doe it not with feeling, with hatred and detestation of sin, therefore they be faulty: For we should even with right sorrowfull hearts and wounded soules confesse our sins, with the greatest hatred of them as possibly wee can: so, as often as wee *Vse* 2.

speake

speake of them, it should make our hearts to earne, and teares to stand in our eyes.

But most of all are here condemned, those vile beasts and filthy sinners, who are so farre from speaking of their filthy and beastly sins, with hatred and dislike, that they doe in bravery speake of them with a kind of joy and delight. Now who would ever thinke a man to be so vile, to brag of his owne shame, and boast of his owne filthinesse? If a Prisoner going in the way to the Gallowes, should then brag of his robberies and villanies, and bee proud of his Halter, what a desperate thing were that? and yet such filthy beasts there be in the World, who are not abashed to boast out their owne shame and filthinesse; to talke, yea to glory of their own uncleanenesse, and of their filthy drunkennesse; how they have dranke their share of so many Quarts of Wine, how they have made so many drunke? O wretched men! it is a wonder that the house falleth not on them, as it did on the *Philistines*; or that God raineth not

not fire and brimstone from Heaven to consume them, as *Sodome* was, or smite them dead like *Herod.*

And my sin is ever before mine eyes.

David having shewed, how that he had freely confessed and acknowledged his sins unto the Lord, here he sheweth the cause which moved him so humbly to acknowledge the same: Namely, because they were ever in his sight, and before his eyes: as if hee would have said, howsoever I have a long time continued and lay secure in sins, and did not know or see the danger of them; yet now, being told of them, by the Prophet, I see them, and so behold them, that my conscience accuses me of them, and I can have no rest; but my wounded conscience doth urge mee, and compell me to confesse my sins to thee, desiring thee O Lord, to chasten me as a Son, but doe not disinherite me for my disobedience, in having committed these hainous sins and offences against thee.

Cause that moved *David* to confesse his sin.

Where first of all we may behold the dangerous effect of sin, when the Divell tempts a man unto it: he doth ever obscure the misery of sinne, the curse of God due to sinne, the torments of Hell, and the damnation of body and soule in Hell-fire for evermore: These things the Divell doth labour to keepe from mans eyes, buzzing onely in their eares the profit of sinne, gaine, commodity, pleasure, delight, and sweetnesse of sin, that so shewing them onely the golden baite of sin, and hiding the poysoned hooke, he might move men to run headlong into all sin: But when Sathan gets his purpose, and men be in his snare, and fallen into sin: Oh! how will hee then presse their poore consciences? then hee will loade them, and set out their sins to the full, in a most ugly forme: Nothing then but Hell-fire, Damnation, and the curse of God, that so if it be possible, hee may draw them into the Gulfe of Despaire, or like *Iobs* Wife, say to them, *Curse God, and dye.*

Oh that men would consider this in time! how sin will one day change her counte-

countenance, however it commeth at first in a flattering forme, pretending nothing but friendship, but in the end will leave a sting behind it, even a guilty conscience, terrour of mind and anguish of spirit. Wherefore let us fly from sin, as from the biting of a Serpent, that we bee not stung therewith unto eternall Death. *Knowing that the Wages of sin is Death.* Rom. 6.23

Whereas *Davids* sins being alwaies before him, did urge him to confesse them, yea, to repent and beg the pardon of them: Wee learne, that the remembrance of our sins, and the calling them to mind, together with a conscience accusing for them, is the way and meanes to come to true repentance, to make a man confesse them, and beg the pardon of them: Whereas, if they slip out of our minds, or wee know them not, or wee find not our consciences to accuse us of them: alas, we can neither confesse them, nor truely bee humbled, and beg the pardon of them. And therefore *David* confesseth here, that by reason his sins were never before him, hee

Doct. An accusing Conscience the meanes to bring us to *repentance.*

was continually vexed and tormented with the horrour of them: his conscience still accused and troubled him, and therefore he is constrained and urged humbly to confesse them, and to begge the pardon of them at Gods hands: for indeed, repentance is as necessary and as comfortable to a sinner, as a Couch to a weary Traveller, or as meat to the hungry stomacke. Whereas the wrath of God doth ever follow such as have sleepy and drowzie consciences, giving them over to a reprobate sence, to a slumbring spirit, and to hardnesse of the heart, that they fall to bee past feeling, and cannot repent: *Rom.* 1. 28. *Such as regarded not to know God, hee gave them up to their hearts lusts; unto all uncleannesse, and punish one sin with another*: and surely it is just with God, that hee should forsake us with his grace, that have forsaken him by our sins; according to that of the Prophet, *Psal.* 81. *My people would not heare my voyce, and Israel would none of me: So I gave them up unto the hardnesse of their hearts, and they have walked in their own counsels.*

So

So that hence wee learne, that a man will never repent truely of his sins, seeke to God for pardon. Neither is there any other way or meanes to be reconciled to God, but this, to feele the weight and burthen of his sins, and feeling his conscience to accuse him, to vexe & wound him, till he find God to be mercifull, and reconciled unto him for the pardon of them, and the appeasing and quieting of the conscience. And therefore Knowledge must goe before Repentance: to know, as *Nathan* told *David*, what great sins wee have committed. Saint *Austine* saith, that many men lose their strength, because they doe depend upon their owne strength; and if wee draw our obedience from God, he will withdraw his blessing from us, and then wee runne head-long into all kind of sinne, and to wound our consciences, that wee are never at rest.

Sight of sinne first step to repentance.

Seeing till such time as the conscience be wounded for sin, and vexed and tormented with it, a man will never speake for pardon. Then we learne hence that no man can taste of the sweetnesse of

Gods mercy in Christ for his salvation, untill hee have tasted of the bitter fruite of sin, and of a wounded and distressed conscience: Looke on *Pharaoh*, on the *Iewes*. And as for those that would taste of Gods mercy, and yet are loath to feele the smart of sin, they deceive themselves. We see that ere the body be purged, men must take bitter pils, or bitter potions: And as for those who never felt any such griefe nor wound of conscience, no such astonishment for their sins, they may justly feare their repentance is not sound, that they have not as yet bin truely humbled: For it is certaine, that before we can truely repent, and be reconciled to God, we must have the feeling of the smart of sin, and finde our hearts troubled, and our consciences wounded. *David* by his Repentance made a breach, and by his true contrition pulled downe the strong hold of sin, and Sathan, which the Divell and his Legions of fiends had raised in him: for saith he, *My sin is ever before me*: for indeed all our repentance proceedes from Gods grace; for we cannot repent when

Psal. 6. 3 2. Acts 2. 3.

Such may suspect their Repentance, who feele not sinne to wound their consciences.

owne we would, or have it by nature; and the ſoule which lyes dead in ſinne, can no more performe true repentance, than the body in the grave can diſpoſe it ſelfe to the laſt reſurrection. It is the Lord onely which plowes up the furrowes of our hearts; that is, humbles us with a ſence of his diſpleaſure, as he did *David*, therefore the root of repentance is God, and his proceeding is by his two hands, Juſtice and Mercy, which *Ieremy* cals the Hammer and fire by which the Lord workes the ſoule, and makes it capable of eternall life, and union with Chriſt: all this *David* did ſtrive for, and hee watred his eyes by day, and his Couch by night with his teares of true repentance.

This confutes that fond and fooliſh opinion of many in the World, who if they ſee any one wounded for ſinne, diſtreſſed in ſoule crying out of his miſery, and feeling his conſcience exceedingly terrified, and begins to deſpaire of Gods mercy: What doe men judge of ſuch a man? ſurely that it is nothing but Melancholy and dumpiſhneſſe, and therefore

fore they counsell him to bee jocund, to goe to merry company, to put away such odde conceites, such vaine and foolish fancies: But alas poore soules, they consider not that it is the speciall worke of God, wounding the conscience for sin, that they feele the wrath of God for sin, and are troubled and vexed for that, and till God give mercy, and reconciliation bee had in Christ, there can bee no peace.

Vse 3. Dead conscience a heavy judgment.

Wee learne hence, that it is better to have an accusing conscience for sin, then to have a dead conscience, a benummed conscience, a sleepy and slumbering conscience, a seared and frozen conscience: for if a mans conscience doe dayly bring his sins to mind, so that he sees them before his eyes, then hee will not onely bee grieved for them, but will confesse them, and beg the pardon of them; but when a man hath a slumbering conscience, that is benummed, then he goes on in sin from day to day, never feeleth any smart of it, nor ever desires the pardon of it; as the poore *Iewes*, who seeing their searefull estate,

cry

cry out, *What must we doe to be saved:* so doe all wounded consciences, seeing their fearefull sinnes and wretched estate, cry out for mercy, and seeke for pardon. Acts 2.37

Oh it is a signe of a fearefull judgement of God to have a sleepy, or a drowzie Conscience: It is like a wild beast, which so long as it lyes asleepe, seemeth very tame and gentle, but when he is rowzed, flyes unto a mans face: Even so howsoever a mans conscience may seeme for a time to bee quiet, and men may thinke they have a good conscience indeed, so long as they imagine none knowes of their sinnes and iniquities but themselves: yet being awaked by the Minister of God, it will breake out into humility, as *David* saying, *I am the man, I have sinned, and done this evill, and am worthy to have crosses and afflictions come upon me.*

Seeing *David* doth acknowledge here, that his sinnes being ever before him, awaked him, and urged him instantly and earnestly to seeke for pardon; We learne that it is a good thing for *Doct.* 3. Necessary duty to call our sins to accompt.

for us to call our sins to accompt, to have them often in mind, to set them before our eyes, the greatnesse, number, and hainousnesse of them. It was no disgrace for *David*, (though hee was a King) to fall downe at Gods mercy seate, and to lay open his sinnes, as he did; it was his next way to obtaine quietnesse to his soule and mind, and to have forgiveneſſe.

Lam. 3.40 First, it is a good meanes to prepare us to true repentance, and humiliation for them.

Secondly, it is a speciall meanes to make us hate them, and dislike them, seeing the danger of them, how loathsome they be in Gods sight.

Thirdly, the remembrance of our sins makes us wary, that wee fall not into them againe; but our former falls make us take heede of falling in time to come.

Fourthly, the remembrance of our sins makes us pitty other men: because though they fall dangerously, yet wee know we have fallen as well as they, therefore wee hope well, GOD will

will give unto them Repentance.

Fiftly, the continuall remembrance of our owne ſins, puts us in minde of Gods mercy in the pardon of them: and when men eaſily ſuffer their old ſins to paſſe away, and ſlip out of their minds, they will eaſily fall into new, and eaſily forget the mercy of God, and how much they bee bound unto him. *Paul* gives this excellent example, who remembring how he had perſecuted the *Church*, ſaith, *Notwithſtanding God was mercifull unto me*: So that the continuall remembrance of our ſins, puts us in mind of Gods mercifull dealing with us, and muſt ſtir us up to thankfulnes. 1 Tim. 1.

For if we forget them, the Lord will remember them; and if wee remember them, the Lord will forget them. This then ſhould make every man beware, how he forgetteth his ſinnes, and caſts them careleſſy behind his back: for this is a ſigne that GOD remembers them, and will call that man to accompt for them.

This ſhewes the great impieties of thoſe men and women, who ſeeke all *Vſe* 2.

meanes

Note of a wicked man.

meanes to put their sinnes out of their minds, to smother the checks of their consciences by sports and pastimes, by merry company, or by other meanes to keepe themselves from the sight of their sins: They cannot abide to heare of them by others, or to imagine of them themselves, but put away the remembrance of them by all meanes possible, by the delights of the World, and by company, as I said before; which is even as much, as when a man hath burnt his finger, presently puts it into a bowle of cold water, thinking thereby to find ease; but taken out againe, inflames it the more, and doth give it no true ease. Oh this should make men ever repent, and bee humbled for their sins; oh this should make them confesse their sinnes with teares, and beg the pardon of them.

Vse 2. It must stir us up to the serious and often meditation of our sins, to keepe them in memory, our old and new sins, open and secret, even sins of our youth to humble us, and to cause us to keepe in mind the endlesse mercy of God in pardon of them; and therefore wee

Psal. 25.

should

should doe well to set some time apart to call our life to accompt: *Tremble and not sin, commune with your heart upon your bed, and be still*: Where *David* calls upon *Sauls* Courtiers, to feare Gods judgements and threatnings. It is a speciall meanes to humble us, and to move us to Repentance, to keepe a note of all our offences and faults, that wee may ever have matter to humble our hard and stony hearts. Psal. 4. 5.

Vse 1. We see the cause here why so few doe truely repent, and confesse their faults unto God, and beg the pardon of them: Namely, because that their sins be ever out of their sight, though they pry into, and espy the faults of other men, and have them in their sight; yet doe they cast their owne behind them: and by that meanes never setting their sins in sight, they forget them, and bee never humbled for them: but the Lord threatneth all such, that if they will not set their sins before them, then will hee take the paines to set them all in order before them, one by one: *Psal.* 50. *I will reprove thee, and set before thee the things*

Cause why so few doe repent.

things that thou hast done. O consider this, yee that forget God, lest hee teare you in pieces, and there bee none to deliver you.

Doct. 4. Sin once knowne doth ever accuse till it bee pardoned.

When as *David* saith, in the confessing of his sins, that they were ever in his sight: First, they all this while grieve and vexe him, wound his soule and conscience: Wee learne, that sin once knowne and felt, doth so accuse and wound the Conscience of a poore sinner, that there can be no rest and quietnesse untill it be pardoned: For it is ever in his sight, and before his eyes, troubling and vexing his mind, and wounding his conscience. Therefore this made *David* to confesse, saying, *Thou O Lord didst convert my heart, and set my crooked will and wandering mind in frame.* And as it was with *David*, so it fares with every poore sinner; after the Lord in mercy opens our eyes, to come to the knowledge of our sins, and our misery by them, so as our consciences doe accuse us, and wee feele the weight of Gods anger pressing downe our soules, there can bee nothing but Hell and

and anguish for the present time: Nothing but extreame sorrow and vexation of spirit, untill wee find some comfortable answer from God for the pardon of them. As wee see a poore prisoner arraigned, convicted, and condemned to Death: there is nothing but sorrow, and griefe; no joy in wife, child, friends, lands, livings, gold or silver; meate, or Musicke; Onely the gracious pardon of the King can revive him, and make him a glad man: So it is with a poore sinner Arraigned in his owne conscience for sin, Convicted and condemned in his owne soule before the Bar of Gods judgement: Nothing can now comfort him and cheere him up, and revive his wounded conscience, but a gracious pardon from the Almighties mercy, sealed with the Bloud of the Lambe of God, which takes away the sins of the world.

Vse 1. Indirect course that Worldlings take.

This shewes the miserable and pittifull estate of many thousands in the World, who lye in sin, sleepe in sin, and never seeke for pardon, never seeke for mercy at the hands of God; and if they finde

find and feele their sins, then they run to this vanity, to that pastime, to smother the checkes of their Consciences, and by merry company, in eating and drinking, carding, dicing, &c. seeke to stop the mouth of their Consciences, and to smother it: But alas, we see this is cold Musicke for a wounded conscience: *Saul* thought to have prevailed by this, at what time he called *David* to play, and to make Musick before him, but by and by his wound was greater: For these men that seeke by such devices to stop the mouth of their Consciences, they doe as a man that is in the fit of a burning Ague; he is hot, and to coole his heate, he drinketh a draught of cold water, that indeed (for the present) will somewhat allay the heate of the disease, yet by and by his fit is increased, and made the worse.

Use 2. Let us then never give any rest to our soules, untill we have gotten the assured perswasion of the pardon of all our offences: For so long as the conscience doth accuse for sinne, so long wee shall
Rom. 5. 1. find no rest nor quietnesse: No, there is no

no peace till we be reconciled to God by true Repentance; and till the conſcience leave accuſing, let us never leave repenting, and truely humbling our ſelves for the pardon of our ſins: None can forgive our ſins but God; all worldly and humane helpe is not to bee reſpected: therefore wee ought to pray, and be moſt frequent in our petitions, that God would forgive us our ſinnes. Man never goes to Heaven for any thing, if he can get it by humane helpe; when the Phyſitian of the body gives us over, then we are content to become Gods Patients.

It is to be obſerved, that *David* in the confeſſion of his ſin, ſaith: *I acknowledge my ſins:* Not ſpeaking of his hainous ſin of Adultery alone, but of many ſins wrapped up together from his youth: For hee did not onely commit Adultery with *Bathſheba*, the Wife of *Vriah*, but ſhed alſo his guildleſſe and innocent bloud: Yea, with him cauſed, as it is like, many of his good Subjects and Loyall Souldiers to bee ſlaine. Hee ſought for to cover his ſin cloſely and

secretly, by bidding *Vrie* to goe home to his Wife, that so the child might bee thought to be his: And to all these hee addeth this, that hee laid the whole Church open to the Enemy, to the anger of God.

Doct. 5. Sin never goes alone

Hence then note for our instruction, that *David* confesseth, one sin will never goe alone, but sin goes by couples, by heapes, one in the neck of another; as he that taketh a Chaine by the end, and pulleth but one linke, all the rest doe follow: So, if a man let liberty to one sin, that sin will not goe alone, but draw another: Adultery will often bring Murder with it; Swearing, lying with it; so drunkennes, whoredome, &c. The Apostle biddeth us, *Not to walke as children of darkenesse, in surfeiting and drunkennes; not in chambering and wantonnesse, not in strife and envying:* shewing unto us, that *sins* goe by couples, and one draweth on another, and will hardly goe alone.

Rom. 13. 13.

It is like the Gangreene or Canker, it fretteth and eateth further and further; the hand infecteth the arme, and the

the foote the legge, and ſo one member another, till it hath ſpread it ſelfe over the whole body, if the part that is infected, be not cut off at the beginning. This doth the Apoſtle teach: 2. *Tim.* 2. 16. *Stay prophane and vaine bablings, for they increaſe unto more ungodlines, and their words will fret as a Canker.* Saint *Iames* alſo ſheweth the fruitefulneſſe of ſin, ſaying, *When luſt hath conceived, it brings forth ſin, and ſin when it is finiſhed, it brings forth death.* And as ſin doth increaſe, ſo doe Gods judgments: *Levit. Chap.* 26. 12, 13. *If yee walke ſtubbornly againſt me, and will not obey mee, I will then bring ſeaven times more plagues upon you, according to your ſins: yet if by theſe yee will not be reformed by me, but walke ſtubbornely againſt mee, then will I alſo walke ſtubbornly againſt you: and I will yet ſmite you ſeven times for your ſinnes.* And thus we ſee againe how GOD will keepe a proportion betwixt our ſins and his puniſhment.

Seeing this is the curſed nature of ſin, that it will never goe alone, but one will *Se 3.*

will draw on another; Drunkenneſſe, Whoredome, Murder, &c. it ſtands us all in hand to take heed that we give liberty to no ſin, live in none, delight in none; for if we doe, wee ſhall ſurely finde, that one ſinne will never goe alone: but let us abhorre all; hate every ſin, and ſtrive againſt all: wee ſee this common in the World, that if a man ſhall yeeld to one ſinne, by and by it will draw him to another: and often (as it is in *David*) Whoredome will bring murder with it, ſometimes of the Husband, ſometimes of the Child, ſometimes of two or three: And therefore let us be very carefull to ſhun and avoyd every ſin, live in none: For though one ſin bee enough to carry a man to the gulfe of Hell, yet one will never goe alone by it ſelfe.

Note.

Wee may ſee this in the example of *Caine, Gen.* 4. 8. he was reproved of God for his malice conceived againſt his Brother: *But he herkned not to the voyce of the Lord, but hardned his heart, and ſhed innocent blood, even the blood of his Brother.* This appeareth in

Judas,

Iudas, Matth. 26. having once entertained Covetousnesse in his heart, fell from covetousnesse to Treason, and at the last became his owne Judge and Executioner.

The like wee may behold in *Saul*, 1 *Samuel, Chap.* 16. *verse*, 1. *Who fell away from God, step by step, untill the Spirit of God had utterly forsaken him, and hee brake out into open rebellion against God Almighty.*

For as amongst all the blessings which the Lord doth bestow upon the Sonnes of men in this World, a soft and tender heart is one of the greatest, which is Checked and controuled, and soone made to bleed: so there can bee no greater curse laid upon a man, than to have a rebellious heart, which hoordeth up every day vengeance against it selfe.

VERSE 4

VERSE. 4.

4. *Against thee, against thee onely have I sinned, and done this evill in thy sight: That thou maist bee just when thou speakest, and pure when thou judgest.*

In this verse *David* acknowledgeth his special sins

NOw in this Verse, and the two which follow, *David* proceedeth in the humble acknowledgement and confession of his sinnes. First, his actuall sins. Secondly, from them hee commeth to the Fountaine and Originall of all sin: namely, his naturall corruption wherein hee was conceived and borne; and this Originall Sin hee speaketh of in the next verse following.

Two parts.

This fourth Verse containeth in it two parts: First a free acknowledgement of his particular, speciall, and actuall sins: In the second he doth cleare the Lord of all cruelty and injustice, that howsoever

ever the Lord had not onely ſharply reproved him by the Miniſtery of *Nathan*, but alſo puniſhed him, and grievouſly afflicted him for his ſins, in taking away the Child that was borne in Adultery: yet he doth acknowledge the Lord to bee juſt and righteous in all his waies.

In the firſt part of the Verſe, conſider firſt the party to whom hee confeſſeth, *Againſt thee, Againſt thee onely*; where he ſheweth the great dolour and extreame griefe of his mind for his ſin againſt God, in that hee doubleth the words, *Againſt thee Againſt thee*. Secondly, we are to obſerve how hee doth acknowledge his ſpeciall and particular ſins: Namely, Adultery, Murther, and ſhedding of innocent Bloud, *I have ſinned, and done this evill in thy ſight.*

(*Againſt thee*) Theſe words are Expounded diverſly: Firſt, that it is as much as if *David* ſhould have ſaid, Oh Lord, howſoever I have grievouſly offended in committing Adultery and Murther, yet I have ſo hid my fault from man, that there is none

that knew it but thou alone: so that hee acknowledgeth all the sin was against God, because no mortall man was privy to his sins.

Others expound it thus: That although *David* had offended against man, yet hee was especially wounded and grieved, for that hee had broken the Law of God: So that though it bee true, that hee had done great wrong to his faithfull servant and most loyall subject *Vrias*, yet here was that which pricked his heart, and wounded him to the quicke: Namely, because hee had offended his most mercifull and loving God: as if hee should have said, Oh Lord my God, although the whole World should cleare me, and no man living should accuse me; yet it grieveth me at the very heart, because I have offended thee my most mercifull God.

Doct. 1. A mans sins are open before God.

Hence first I note, that howsoever a man may hide his sins from men and Angels, yet it is impossible to hide them from the All-seeing eyes of the Almighty. *David* had committed Adultery closely, hee had laboured to hide it and

cover

cover it, by marrying *Bathsheba* the Wife of *Vrias*: but yet alas, all his shifts and cunning fetches could not hide it from God: He saw it, and observed it; and now *David* confesseth the same: *Against thee, Against thee*: The like we shall see in *Iosephs* Brethren, when they sold him into *Ægypt*; so in *Iezabel*, in putting *Naboth* to death: so in these daies men bee cunning to commit Adultery closely and in the twi-light, in a darke corner, in close and secret manner, to lye, steale, deceive, commit adultery, fornication, and all uncleanenesse: But (poore soules) they doe deceive themselves, for they cannot hide their sins from Gods all-seeing eyes, Night and Day is all one to him: yea, the Lord doth search the very hearts and reines: *Vnderstanding our very thoughts long before.* 1. King. Chap. 8. 39. *The Lord searcheth all hearts, and understandeth every word of the mind.* Againe, Psal. 139, 2. *Thou knowest my sitting downe and my rising up, thou understandest my thoughts long before: there is not a word in my tongue but*

Gen. 37. 1 Reg. 21. Rev. 2. 18. Psal. 139. Be as thou seemest.

Or seeme as thou art.

but thou, O Lord, knowest it altogether. And surely when this perswasion taketh place, that the Lord is present every where, and beholds all things, there doth Religion, Conscience, and true obedience begin in that man: For hee that hath the Lord alwaies before him, will not greatly fall. *Psal.* 16. 8. *Heb.* 4. 13. For the Lord will finde out every transgression, though never so secretly concealed, which may teach us in all things to keepe Faith and a good conscience: for although we may delude men, yet we cannot deceive the Almighty.

Vse 1. Folly of sinners described.

This condemnes the extreame folly and madnesse of men and women, who if they can hide their faults from men, they doe care for no more: And therefore they doe labour to commit them closely and secretly: but use all thy skill and policy, yet thou canst by no meanes hide thy sinnes from the cleare sight of God.

Note.

Thou mayest lye, dissemble and deceive so closely, that neither men nor Angels can detect thee: Thou mayest com-

commit Adultery in the darke, and under a Canopy, ſo as no man living ſhall be privy to it; Thou mayſt ſteale when none can ſee thee, but all this while, remember that thou ſtandeſt naked and diſcovered before God. Hee ſees thee, his all-ſeeing eyes like to a flame of fire, pierce into thy heart and entrailes. Many men like *Gehezi*, when they have ſinned, can wipe their mouthes ſmoothly, and demurely ſay, *Thy Servant went no whither*: But let them remember ever; that it is impoſſible to hide their tranſgreſſions from God, though they may cover them from men. But of this hereafter. Heb. 4. 13.

Vſe 2. This ſame Doctrine may ſerve for an excellent preſervative againſt all ſecret ſins; for this is the curſed Nature of man, to abſtaine many times from actuall ſins, onely for ſhame, or for feare of puniſhment, which otherwiſe would make conſcience of no ſinne: Oh that ſuch men would remember, that though they be out of the ſight of men, yet they be in the preſence of the Almighty; he ſees them, and beholds them, even in the

the darkeſt Night, and in the ſecretſt Corner, his Eyes are like to a flame of fire. *Rev.* 2.18. and although men may bleare the eyes of men, yet they cannot bleare the Eyes of the Almighty.

It would be an excellent meanes to with-hold them, and keepe them from many horrible crimes, which otherwiſe they would commit: For the Lord looketh narrowly upon us, and ſearcheth very ſtrictly into us, we cannot have the leaſt uncleane thought within us, but he which is moſt pure, doth ſee and behold us. He could diſcover *Iudas* his Hypocriſie, and therefore called him a divell, Hee ſees againe *Nathaneels* ſincerity, and therefore pronounceth him *A true Iſraelite, in whom there was no guile:* So that they that commit ſin in ſecret, hee that ſees in ſecret, will one day reward them openly, when *Caine*, *Gen.* 4. 5. brought unto God an oblation of the fruit of the ground, hee had no regard to him, nor to his offering, becauſe that the Lord ſaw the ſecret Hypocriſie of his heart. And this is the reaſon that *David* uſeth to perſwade *Salomon* his

his Son, to have a care to learne, and to practise the will of God. 1. *Chro.* 28.8. *And thou* Salomon *my Son, know thou the God of thy Fathers, and serve him with a perfect heart, and with a willing mind, for the Lord searcheth all hearts.*

Doct. 2. What sorrow it is that accompanies *repentance*, The person whom he had offended.

When as the Prophet *David* repeateth the words, *Against thee, Against thee*: here marke the extreame sorrow and griefe of *Davids* heart, that he had sinned against his mercifull God, what was it that so grieved his soule? The shame of his sin could not; for that was not knowne but to God onely; Neither feare of punishment; for what man durst bee so bold as to call him to accompt? but that hee had bin so vile and wretched, to sin against his most loving God; this was the thing that made his heart to bleed: which must teach us all this Lesson, that whensoever we fall into any sin, this consideration above all other, should sinke deepest into our hearts: Namely, the consideration of the person whom wee have offended, and that not simply against man, but against God himselfe.

And

Davids sin aggravated. 2 Sam. 12.

And this sin of *David* is aggravated in divers respects.

First, *Nathan* telleth him, Almighty God hath bestowed upon him that Kingdome, and the wives of his Lord, and if that had bin too little, hee would have given him more. 2. *Sam.* 42.

Secondly, that *David*, a man whom God had so highly honoured, that had taken him from a Sheep-fold, and gave to him a Scepter; which by his mighty power made him escape the hands of all his Enemies, and had graced him with the gift of his Spirit: who hath made so great proceedings in Religion, and the worship of God: it could not but cut him and wound him at the very heart, that he should so wickedly and foulely fall into such grievous sins.

Thirdly, in that his example should bring a great slander to the Church of God, and open the mouthes of the uncircumcised Philistines to reproach and revile them, as we see in *Shimei*.

Fourthly, in that he had by his sins laid open the Church and people of God unto his judgements, to plague and punish them.

Now

Now from this practice of *David*, we learn that which I taught before: namely, that the Children of God are grieved for ſin, becauſe it offends and diſpleaſes their mercifull God: *David* needed not to have bin ſo much troubled for his ſin, either in ſhame, for it was not knowne but to God alone: or puniſhment, for none could call him to accompt; but that hee had offended his mercifull God and loving Father, it did torment and vexe his conſcience exceedingly: ſo every childe of God that truely repents of ſin, grieves more becauſe it offends God, then for feare of ſhame or puniſhment: as wee ſee it in *David*; Pſal. 139, *I have hid thy word within my heart, that I might not ſinne againſt thee.* The like we may ſee in *Ioſeph*: *Gen.* 29. when hee was tempted to lewdneſſe by his adultreſſe Miſtreſſe: His anſwer is worthy to be remembred of us: *How can I doe this great wickedneſſe and ſinne againſt God?* The wrong that hee ſhould have done unto his Maſter did not ſo much prevaile with him, as that hee knew hee ſhould ſin

True note of Repentance.

ſin againſt God: And the like may bee ſaid of *Peter*, *Matthew* 26. who remembring how kind and loving Chriſt had bin to him, even to pray to his Father for him, when Sathan deſired to buffet him: that told him, *Matth*, 16. *That the gates of Hell ſhould never prevaile againſt him.* The looking backe of this his Maſter wounded him to the heart, that he ſhould ſin againſt him, ſo cowardly to deny him.

Vſe 1. Well, ſeeing this is the nature of true Repentance, of godly ſorrow, and remorſe of Conſcience for ſinne, that the Child of God is grieved for his ſins, becauſe it diſpleaſeth God, his moſt loving and mercifull Father; as in *Ioſeph*, *David*, and the prodigall Son, &c. Let us labour to finde our hearts thus affected, that we can mourne for ſin, becauſe it is ſin that offendeth God our loving Father: Though none know of it, nor could accuſe us for it, nay, although there were no Hell, nor judgements for to condemne us, yet that wee find our hearts wounded for our ſecret ſins, for our cloſe and hidden tranſgreſ-

ſions;

sions; because wee know they offend our most gracious GOD and loving Father.

Let it be far from us to day with *Pharaoh*. Exod. 5. *Who is the Lord, that I should be afraide to sin?* Oh know (Oh man) whatsoever thou art, that exalteſt thy ſelfe in this manner, to ſin with a high hand againſt the Almighty, that the Lord is a conſuming fire: It is he that drowned *Pharaoh* and all his hoaſt. *Exod.* 14. It is he that made *Ieruſalem* a heape of ſtones, *Mat.* 29. It is hee that ſuddainly deſtroyed *Herod*, *Acts* 12. and ſent fire upon *Sodome*, *Gen.* 19. Learne therefore to know God aright, and it will make thee quake and tremble to ſin againſt him.

Vſe 2. This ſheweth that moſt mens repentance is but counterfeite and unſound: For were it not for feare of ſhame and puniſhment, they could bee content to commit ſin, to live in ſin from day to day, as *Potiphars* wife tempted *Ioſeph* Gen. 39. continually to ſin and uncleanenesſe: Alas, ſhe thought not that God would ſee and behold it: But whatſoever thou

art, unleſſe thou find thine hearthumbled for thy cloſe and hidden ſinne, and ſecret corruption, I tell thee, thou art not truely humbled: the verieſt beaſt and Atheiſt that ever lived, may confeſſe his knowne ſins, and in regard of the ſhame and puniſhment be ſorry for them, as *Pharaoh*, *Iudas*, *Saul*, *Simon Magus*, *&c.* but here is godly ſorrow which brings repentance never to be repented of, to be grieved for ſin, though we ſhould have neither ſhame nor puniſhment, ſeeing it offendeth a gracious and mercifull God. As wee ſee two Children, one is a naturall, loving, and dutifull child, and hee is loath to offend his Father, though hee never corrects him, becauſe he ſees his Father kind unto him. Another that is of a froward nature, he is loath to offend before his Father, for feare of the whip; and therefore out of his Fathers ſight hee will play his prankes.

Exo. 20. 1. 2 Sam. 1. Mat. 27. Act. 8. 25.

A Simile.

Doct. 3. *A penitent perſonne ver: excuſes his ſin.*

In that *David* thus layes open his ſin, though it was ſecret, and doth aggravate it: we learne, that hee that truely repenteth of his ſin, will not excuſe it, mince

mince it, hide it, and cloake it, and seeke starting holes to conceale it: but he will truely and humbly acknowledge it, lay it open, and make it manifest unto God: Hee doth not blame the folly of the woman, nor by any meanes seeke to hide his sins, but layeth them open before the Lord: *Against thee have I sinned*; so it is the manner of Gods children that doe truely repent, to lay open their sins in the worst and vilest forme, to make them greater not lesser.

Vse 1. Note of wicked men.

Well then, this doth shew, that those men are not truely humbled, neither yet have truely repented, that doe seeke starting holes for their sin: I am not alone, if I goe to Hell, I shall have more company: It is but the fashion, and if I doe not worse than sweare by Faith, Troth, &c. the Lord I hope will pardon me. This excusing and cloaking of sin, is a token of a naughty and dissembling heart, that that man or woman is not truely humbled as they should: We see this in *Saul*, he was so far from aggravating and increasing his sin, that hee found out many excuses: *The people*

1 Sam. 15. Mat. 15. *did it, and it was to offer Sacrifice.* So the wicked in their Pilgrimage, are so farre from confessing their sinnes, that they rather excuse them: so that it is a true note of a wicked and graceleſſe heart to excuſe ſin, to hide it, and cover it; and hee that doth ſo, ſhall never finde mercy. Pro. 28. 13

Againſt thee, againſt thee onely have I ſinned.

IT may here be demanded how *David* could ſay that hee had onely ſinned againſt God? Did he not ſinne againſt *Vrias* his faithfull ſervant, and loving ſubject: Firſt, in committing Adultery with his Wife, and then in cauſing his guiltleſſe bloud to be ſhed? how then could *David* ſay here, *Againſt thee onely have I ſinned?*

I anſwer, Firſt, *David* had ſinned indeed againſt *Vrias*, and that two ſeverall waies. Firſt, in his Wife, not in his goods; for then perhaps he might have made amends, but taking his Wife out of his boſome (as *Nathan* telleth him) he

hee could never make recompence: When *Abimelech* a Heathen King. *Gen.* 20. did ignorantly take *Abrahams* wife into his house, when he knew the same (although hee defiled her not) gave *Abraham* a large gift for satisfaction. What satisfaction then might *David* give being not a Heathen man but a Prophet of the Lord, who wittingly takes the wife of *Vrias*, and defiled her?

Secondly, besides his Wife, he taketh away his life also: the Divell could say, *Iob.* 2. 4. *Skin for skin, and all that a man hath will he geve for his life:* yet as precious as a mans life is unto him, *David* addeth this injury to the former, taking away his life also.

Again, *David* sinned not onely against the Husband, but against the wife also, corrupting her chast mind, and alluring her unto wickedness.

And unto this sin committed against *Vrias* and his Wife, I might adde the sin against the child begotten in Bastardy: The innocent bloud of all those of his Loyall Subjects that were slaine with *Vrias*, his sin against his own house

and family: as also his transgressions against the whole Church and people of God, laying them open to Gods judgments for his sake. But yet all these sins against men, how great or how grievous soever they were, hee accounteth them as nothing in comparison of his sin against God: *Peter*, he must have a silly Cock to remember him of his sin: *David*, he must, have a *Nathan* to tell him saying, *Thou art the man*; and therefore saith he, *Against thee onely have I sinned.*

Secondly, I answer, that all sinnes of what sort soever they bee, they be great sins, because they be against the Law of the Almighty: and were it not for the Law of God forbidding sin, and commanding Vertue, there should be no sin: For what is sin but the transgression of the Law of God? and therefore *David* acknowledgeth his sins were against God, he hath rebelled and transgressed his Law and Commandements: Hee had not now to doe with *Vrias*, or any mortall man, but with the just and most righteous God, whose Holy Law hee hath

hath moſt rebelliouſly broken and violated: For if the Lord had not forbidden men to commit Adultery, it ſhould be no ſin: And if the Lord had not ſaid, *Thou ſhalt not kill*, it were then no more ſin to kill a man, than to kill a dogge: But ſeeing the Law of God forbiddeth it, therefore it is a ſin, and deſerveth eternall damnation, if not repented of: Omiſſion of the duty which God requires at our hands, is as bad as the commiſſion of the act it ſelfe: good men will ſtartle at the leaſt ſinne, like *Ioſeph*, who ſaid, *How can I doe this thing, and not ſinne againſt God*: God forbid that I ſhould doe it; and as God hath forbid us to doe this ſin, and many ſuch others; ſo good God, doe thou ſtill forbid us by thy preventing grace, to doe it, or the like ſins. Rom. 6. 23

Seeing all ſin is the tranſgreſſion of the Law of God, whether it bee immediately, as the ſins of the firſt Table; or mediately, when in ſinning againſt our brother, we doe ſin againſt God, it followeth, that God alone can pardon and forgive ſin: for it belongeth to him a- *Doct. 5. God alone can forgive ſins.*

lone to pardon the fault against whom it was committed; but all sin is against Gods Law, therefore he alone can pardon and forgive it: And this is affirmed by the Pharisees, *Luk.* 5. 21. *Who can forgive sin but God alone?*

No Creature hath this power: for he that can forgive sinnes and trespasses, must bee able to take away the punishment of sin, which is Death, Hell, and damnation. Now then, to say that a man can properly forgive sinne, it is in effect to say, that a man hath power over Death and Hell, which cannot possibly bee.

Doct. 1. Seeing none can pardon sin but God onely, because all sin is against God alone: No man on earth, no Saint or Angell in Heaven can pardon and forgive sins, but onely Almighty God. This condemneth the blasphemous and erroneous Doctrine of the Church of *Rome*, who doe hold and teach, that the Pope can as truely, and as properly forgive sins, as God himselfe. This one point of Doctrine taught & held by the Church of *Rome*, doth prove their Pope to bee Anti-

Antichrist, even that man of sin the Apostle speaketh of, who makes himselfe equall to God: And as Almighty God can forgive sin, so will his Holinesse forgive sin; and whereas God never gave any sinner pardon of his sins before they were committed and repented: yet the Pope can, and doth give out his pardons for a summe of money for sins past, present, yea, for twenty yeares to come: for Treason, for Murder, Adultery, yea, any sin. Than which, what can be more blasphemous and daugerous, to give men Licence to commit sin, and open a gap to all manner of villany? For who will be affrajde to sin, if hee may have a pardon for sinne before it be committed?

Pope Antichrist.

Horrible impiety.

Therefore when we have committed a sin, let us not thinke to fly from God, as from a temporall Judge; no, wee rather run unto him by our confessing and acknowledging our sins, and then he will forgive us our sins; for hee that hides his sin, shall not prosper; but hee that confesseth his sin shall find mercy; wee have too much shame in us when we commit sin, and too little shame in

us when we confesse it : For without Confession, repentance is but a dumbe shew ; for our confession is a glory to God, and much honour wee doe unto him by our confession : but so long as we doe not confesse our sinnes, wee are aliens and strangers at the Throne of grace and mercy : We must be humbled before we can be honoured, we must be broken by our repentance, before wee can be made Vessels of glory : there is commonly a Disease before there can be a Cure : All the holy men of God still confessed their sins before they found favour at Gods hands : *Davids* Confession was from his heart, it was really, and a true saying ; *I have sinned* ; for confession without sorrow of heart, is but hp labour, so the eare without observing, is but eare service ; and charity without the heart is but hand labour : the Psalmist saith plainely that, *He that doth not confesse his sins, shall not prosper* : I say, those that will not Repent and confesse their sins while they live, shall one day come with shame in their faces, crying to the Hills to cover them:

and

and the Rockes to fall upon them, with feare in their hearts, and a guilty Conscience in their bosomes.

Seeing *David* confesseth that he had sinned against God alone, hee doth acknowledge, though all men should pardon his sins, and winke at them, yea, should seeke to flatter him being a King, yet he could not be so satisfied, because the sin was against Gods Lawes & Commandements: And therefore he seeketh to God for pardon: So when wee sin against men, offend our Neighbour and brother by lying, adultery, murder, &c. yet let us know wee have to doe with God, and though all men should pardon us, and connive at our sin, yet unlesse the Lord seale our pardon, it is not worth a button. When great men sin by Adultery and Murder, by oppression and cruelty, they have their Claw-backs and flatterers who will smooth and flatter them, lessen and excuse their sins, yea, say all is well done; but alas, when the Law of God is broken, unlesse hee pardon, all the flattering and smoothing of men is nothing worth: And let us remember,

member, that though wee passe by our sins, that they are forgotten; yet they are not like our feeble bodies, which grow weaker and weaker; but they grow, and increase, and in time will reach up to Heaven, and cry for vengeance against us.

Vse 3. Seeing all sin, (to speake properly.) is against God, because it is the breach of his Law; therefore it followeth, that all the punishing of sin belongs onely to God; Hee alone is the avenger of sin:

Rom. 12 19 *Vengeance is mine, saith the Lord, and I will repay it.* Where the Apostle sheweth, that all punishing and revenging of sin belongeth to the Lord alone, because that God alone is the person which is wronged and injured, and not man; to speake properly, seeing not mans law, but Gods Law is violated and broken: And if his Law were not broken, no man, nor any other Creature should have the least cause to complaine: and therefore all punishing and vengeance for sin belongeth properly to God, and unto such whom he shall appoint to bee his Lieytenants on Earth, and Ministers

to

to ſtand in his ſtead to puniſh offences.

And therefore firſt this ſheweth, that thoſe men doe much offend, who, when the Law of God is broken by wicked and ungodly men, can wink at their ſins, and will not unſheath the Sword put into their hands, to the end to ſmite the ſame: but can ſuffer many great and horrible ſins to be committed, that the Lord himſelf many times is faine by the Sword, Plague, Peſtilence, or otherwaies to execute judgement on ungodly men, ſweeping them away by heapes.

This practice of *David* condemnes the common practice of the World: if men doe ſin, and doe ſome evill that is knowne to the world, what doe they then? They preſently ſeeke to pacifie the party offended, to ſtay his diſpleaſure, either for mony, or by friends, or by ſome other meanes; But alas, they regard not the anger of God, whoſe Majeſty is offended, and his Law tranſgreſſed: But *David* here acknowledgeth, that hee had not to doe with man, but with God, whoſe moſt Holy and Religious Law he had broken; and although *Vſe* 4.

Note.

though almen would willingly have pardoned the fault, yet that could not content him, till he had gotten the pardon of God, sealed in the bloud of Christ Jesus. So let us, though wee must and may labour to be reconciled to men, yet let us looke up higher, to the hand of God; to be reconciled unto him, to beg pardon at his hands, and to bee at one with him. Alas, what shall it boote us to get the Kings pardon for Murder, Adultery, Theft, &c. if the King of Heaven pardon not, and doe not forgive the same? What if wee can appease the anger of man, and bee in danger of the just and severe anger of the Eternall and Ever-living God? And therefore let us goe to God, fly unto him, labour for reconciliation with him. For *Davids* sins were seene with the eye of Gods providence, and with the eye of Justice, for it was Gods love to him to send him this Prophet, to let him know that hee had done wickedly; there was Gods favour: then to tell him he would punish him and his people, there was his Justice. *David* after he had cast his eye upon

Bath-

Barbsheba, did so study and labour to get her to his will, even as a man in the Summer time, that will spend a whole day to get a Butter-fly, which obtained is not worth a mans paines : So it was with *David*, nothing but sorrow came after, nor any quiet rest he found, till he came to aske pardon, hee lay as I said before, ten monthes in this sleepe of sin, which Saint *Bernard* said, was a brother to death : but when hee knew his errour, he was then glad, and said the Lord hath heard the voyce of my weeping ; his former mirth is now turned into a river of teares : his sin stopped the grace God, and hindred his devotion, and made him thus forget himselfe : *David* had first nature, then grace; first here was darknesse, then light; first an evening, then a day : he was in the bed of security and content, till *Nathan*, the light of grace, came and told him, thou art the man : *David* at that time more sensible of sin than grace. *Davids* greatest pleasure (as he thought) wee see proves his greatest bane and sorrow : *David* all that while had a smiling face,

yet

yet had a gnawing worme within him, his Conscience that did never cease, till it was rooted out, his sleepe was no true rest, but it was like a drunken mans sleepe, which is no true repose, but full of horrour and trouble; never had hee any true sleepe for his little time of pleasure there followed a World of sorrow, which made him thus to seeke to God by prayer and teares, saying, *Against thee onely have I sinned, and done this evill.*

Objekt. If any doe object, it seemeth that wrongs done to men, are no sins, and not to be repented of.

Answ. *I answere,* That followeth not: For whether the wrong bee done directly against God himselfe, as the Commandements of the first Table concerne God: Or indifferently against God and directly against our Brother, as all the sins of the second Table concerne our Brethren: Yet insomuch as the Law of God is broken, either in the first or second Table, therefore the chiefest fault and wrong is against God himselfe: yet we are not to thinke, that offences done against

against men are no sins, but that we are to be humbled for them, because in sinning against our Brother, we sin against God, whose Law wee breake: And therefore we must restore foure-fold, we must be reconciled to our Brother, and seeke to right wrongs done unto him: Thus much of the person to whom *David* confesseth: Not to any Masse-priest, but to God alone, who alone was offended, and who alone can pardon his great fault,

Now in the second place wee are to come unto the thing confessed, namely, his particular sins and impieties: *And done this evill in thy sight.* In the former words, *I have sinned*, hee spake more generally; in these words he points out his particular and speciall sinne: *And done this evill*, adultery, and murder, *in thy sight.*

Marke what is that which most wounds *Davids* Conscience, and troubles his minde: not so much the feare of shame and reproach in the World, nor yet the feare of punishment; but his sin, his vile sin; it is it that wounds

him, that galls him, and doth kill his heart, and grieves his poore ſoule: *Againſt thee, againſt thee have I ſinned*: as if hee ſhould have ſaid, O my God, it grieves me exceedingly, and wounds my heart, that ever I ſhould be ſo vile to ſin againſt thee my gracious and mercifull God: I care not for the ſhame of the World or feare of puniſhment; but my ſin, my ſin is that which doth wound me, and gripeth me at the heart, and hath made that partition wall betweene me and thy ſaving grace. *David* when hee had committed this ſin of Adultery and Murder, and was ſo long tyed with the fetters of the fleſh, for the ſpace of ten moneths, that he ſaw not his ſin, yet God of his mercy and love preſently diſpatches, and ſends grace into his heart, and opens the eyes of his reaſon, & cauſes him to have compunction and ſorrow of heart, in theſe words, ſaying, *I have ſinned; againſt thee onely have I ſinned.*

So that our Leſſon is this, that the Child of God that truely repents, nothing more grieveth him than ſin, because

cause it is sin, and breakes the Law of God; he is more grieved for sin, than either for shame or punishment.

Use 5. Well, seeing this is true repentance, to be grieved for sin, and that more than for all other things; not for feare of shame or the punishment so much, as because it offends a mercifull God and loving Father: let us try our repentance; art thou grieved more for sin than any thing else, because it offendeth God, and displeaseth him? and couldest thou mourne for sin, if there were no shame nor punishment, Hell, nor Judgement? It is a certaine signe of true repentance; but alas, those that can weepe for feare of shame and punishment for sin, many times are nothing at all grieved for sin, in regard of God, whose most Holy and perfect Law is broken, and therefore their repentance is not sound. We must labour for true remorse and sorrow, and not forget our sins; wee must call to mind every night what wee have done in the day, what wee have committed, and what we have omitted; this is the way to repent.

Doct. 5. Acknowledgment of particular sins required.

Marke how *David* doth not onely in generall acknowledge his sin, but hee points out his particular evill, and speciall sin of close Adultery and Murder, *I have done this evill*, (this grievous sin) *in thy sight*. *David* found the depth of Gods mercies by his confessing of his sins; for he waded through the Sea of Gods judgements, as a Lambe through a shallow brooke of water. Howsoever (saith he) I laboured to smother and hide it, yet thou wast an eye-witnesse, and very privy unto it. So then hence we may learne, that in true repentance there must be an acknowledgement and confession of our particular sins and offences, that we may say, *I have sinned, and done this evill in thy sight*; lying, stealing, drunkennesse, whoredome, murder &c. we must come to a particular and speciall sin: *David* he acknowledgeth his particular sins, of numbring the people, and of matching with the uncircumcised Nations. *David* seeing that hee had no way to satisfie this trespasse, nor cure his wounded conscience, but immediatly makes his addresse to the

2 Chr. 21. Ezra. 9.

the Lord; saying, O Lord, give me now Celestiall comfort, such as the World cannot afford me, which I so doted on for I know now mine owne weakenes and infirmity, which thou hast revealed unto me in mercy; and now I am more sensible of my owne miserable estate, than ever I was before: which I have committed in thy sight.

And thus doe the people of *Israel* deale in their Conversion. 1. *Sam.* 12. 19. *Pray for thy servants to the Lord that we dye not; for wee have sinned in asking us a King, besides all our other sins.* So the Apostle *Paul*, 1 *Tim.* 1. 13. declareth there that many things troubled him; yet this especially, that he had bin a blaspheamer, a persecutor, and oppressour, not worthy to be called an Apostle. This appeareth likewise by the example of the *Iewes*, *Act.* 2. As also in the conversion of *Zacheus*: *Luke* 19. who having bin a griper and an oppressour, offeered to make full restitution: So that we see it is a certaine note of true repentance, to be touched with the feeling of a mans particular sins committed against God.

Seeing *David* and all the ſervants of God, when they have bin truely humbled, have repented and confeſſed their particular ſins unto the Lord: this ſhews moſt men and women have not true Repentance but onely the ſhadow of it: Alas, the vileſt Atheiſt in the world, a Reprobate, and one that ſhall never bee ſaved, may confeſſe this in a generall and confuſed way, wee are all ſinners: but if we will truely repent indeed, we muſt looke to confeſſe our particular ſins, to find them out one by one, and to acknowledge them unto the Lord with griefe, and ſorrow, and hatred of them: but alas, moſt men and women cannot content themſelves in generall tearmes, to confeſſe they bee all offenders, although they know in particular wherein they have offended: yea, if they be examined in particular, they doe thinke they keepe all the Commandements of God. Some thinke every ſigh and ſorrow, or a teare ſhed, is Repentance, but ſo ſhould worldlings repent: ſome thinke every little pang and croſſe in the world for ſin is repentance, then ſhould

ſhould *Pharaoh* repent: ſome thinke that a little weeping and lamenting for ſin is repentance, then ſhould *Cain*, *Eſau*, *Iudas* repent: ſome thinke that a dayes humbling of themſelves, or a dayes faſting is repentance, but ſo ſhould *Ahab* repent: ſome thinke that good workes, and a little Almeſ-deeds, upon their decayed beds were repentance, ſo ſhould every ſicke man repent at his leaſure: Some thinke that to cry God mercy, or the Lord have mercy upon them is repentance, ſo ſhould every foole repent. See therefore how many are deceived in their repentance: *Davids* Repentance was different from theſe, for he changed his mind, ſaying in the 119. Pſalme, 50. verſe, *I have conſidered my waies, and turned my feete unto thy teſtimonies.*

But we muſt uncaſe our ſelves, and uncover our particular ſins, if we would have God to cover them with the Robe of Chriſts righteouſneſſe: The eye cannot ſee it ſelfe, it is true: if we keepe and hide our ſins within us, we ſhall never ſee the danger which will befall us: So

if a ſicke man come to the Phyſitian, and onely tell him he is ſicke, and never ſhew him his particular griefe and diſeaſe that troubleth him, and the manner thereof, with all the Circumſtances belonging to the ſame, hee can never looke to bee cured: So if wee come to God the Phyſitian of our Soules, and ſay onely *We have ſinned*, we cannot aſſure our ſelves of pardon, our unknown ſins wee muſt therefore confeſſe generally: But our knowne ſins wee muſt confeſſe particularly, as the Prophet *David* here doth, *And done this evill:* So in the firſt Booke of the *Chro. Chap.* 12. *I have ſinned greatly, becauſe I have done this thing*, that is, Numbring of the people. So that we ſee it ſtands us greatly in hand, even with griefe of heart to confeſſe our particular ſins, and to give ſentence againſt our own ſelves, and to pray as for Life and Death for the pardon of them, otherwiſe our repentance, is as it were, but in ſhew and for faſhion ſake, which is never acceptable with Almighty God.

Seeing then it is neceſſary in true repentance,

pentance, to ſeeke out our ſpeciall ſins, and particular evills and impieties: We ſee that it ſtands us in hand to bee throughly acquainted with the Law of God: for by the knowledge of the law, comes the knowledge of ſin, and that man that hath the beſt inſight in the Law of God, hath the greateſt ſight of his ſin, and of his miſery, and is moſt humbled and moſt ſtirred up to ſeeke to God for mercy, and they which have leaſt knowledge of the Law, know leaſt of their ſins and miſery, and are moſt proud, and leaſt humbled, neither can they truely repent. *Vſe 2.*

For as a ſick man is then moſt dangerouſly ſick, when he hath no feeling of his infirmity: So a ſinner is then in greateſt miſery, when he thinketh himſelfe to be no ſinner: Such a one is far off from mourning and ſorrowing for ſinne, from turning from them, and returning to God, ſeeing he taketh himſelfe to be in good caſe, and to ſtand in neede of no Repentance: And ſuch were the Phariſees in the dayes of Chriſt, whom he reproved, *Matth.* 9. 12. *The whole need*

need not the Physitian, but those that are sicke: I came not to call the righteous, but sinners to repentance.

And done this evill in thy sight.

1. SIn may well bee called an evill, because it is the cause of all evill both in Soule and Body; for all Judgements, Plagues, and punishments bee but the fruites that come of sin, sicknes, poverty, plague, pestilence, shame, wars, all judgements be the fruites of sin.

2. Secondly, because sinne doth displease God, and offendeth his divine Majesty, therefore it is called an evill of evills.

3. Thirdly, because this evill of sin infects Heaven and earth, and brings evill to the Creatures of God under Heaven.

Vse 1. Well, seeing sin is an evill, it displeaseth God, it brings all punishments yea, eternall death in the World to come; & seeing it infects Heaven and Earth with the poyson of it how should we hate and abhor sin, quake at it, be affraid to commit that which is the cause of all evills: But alas though sin be the cause of all evill, yet we see men feare not sinne, they shun

ſhun it not: yea, they which doe feare fire and water, plague, and peſtilence, yet dare bee doing and tampering with ſin, as if there were no evill nor danger in it: But if that we be wiſe, let us fly ſin above all other evills whatſoever: and in ſo doing, if wee fly this evill of ſin, wee ſhall prevent many other judgements & evils, which are the fruites of ſin.

In thy ſight, or before thine eyes. As if *David* ſhould have ſaid, Oh Lord, my God, though I did commit adultery never ſo cloſely, and cauſed *Vrias* ſecretly to be ſlaine; yet alas, I ſee all I did, was manifeſt before thine eyes, and could not be hidden from thy ſight.

Doct. 6. Men ſin before God.

Howſoever men and women ſin never ſo cloſely and ſecredly, yet they ſin before the face of the Lord, even in his eyes, and under his noſe, the Lord ſtanding by and looking upon them: Neither diſtance of place, nor ſecret corner, neither darkneſſe of the night, nor any device and ſhift of man whatſoever, is able to cover our ſins from Gods eyes: There is no Creature which is not manifeſt in his ſight, but all things are naked

Pſal. 139. Heb. 4. 13.

ked and open before his eyes with whom we have to doe. It is true indeed, it is an easie matter to bleare the eyes of man, to sin so closely and secretly, that no man shall know it; in some secret place, in some dark night, for to steale, lye, commit Adultery; but although all men and Angels be ignorant, yet our most secret, and evill sinnes are all naked unto the Almighties eyes.

Vse 1. Oh that all men could be perswaded of this Doctrine, that we ever sin in the Lords sight, when wee lye, as *Ananias* did; or steale with *Achan*, commit Adultery with *David*, that the Lord doth see us, and his fiery eyes behold us; and the Lord even then stands at our Elbowes, and lookes upon us. *Ioseph* no sooner became a Courtier, but presently learnes to sweare by the life of *Pharaoh*: how should this be but a blessed means to bridle men, and to restraine from many secret and hidden sins? What man durst be so bold and desperate to cut a purse, when he sees the Judges eye set on him, and beholdeth him? And what man is so desperate, that durst steale, lye, commit

commit Adultery, if hee knew that the all-seeing and piercing eyes of this great God did behold him, & look upon him? This doth the Lord God tell the seven Churches of *Asia*, in every Epistle, *I know thy workes.* Oh then let the remembrance of this make us watchfull and wary, to looke unto all our wayes. to live as ever in Gods presence. Phil. Rev. 4.

Here is matter of comfort and incouragement unto the Children of God: for as the Lord sees and beholdeth all the evills and sins of men and women, to judge and to punish them; all is naked to his piercing and all-seeing eyes: So likewise all our good deeds and vertues are knowne and seene of God; *I know thy workes:* all thou dost, both good and bad, I know all: Now then the Lord doth take knowledge of all our workes, and sees them; yea, there is nothing we doe, but it is manifest in his eyes: Wee know he is a bountifull God, and plenteously rewards all that love and feare him: Yea, he will not leave a cup of cold Water without a reward: O then let us proceed and abound in good workes, in know- *Vse* 2.

knowledge, faith, repentance, patience, obedience, humility, zeale, love, &c. for the Lord knowes and sees all, & will not let any one good worke goe unrewarded.

Now followes the second part of the verse, containing a reason why the Prophet *David* did thus acknowledge and confesse his sins, and humbled himselfe for them: Namely, that by this meanes he might cleare the Lord of all injustice and hard dealing in word or deed: As if he should have said, O Lord, I confesse, that seeing I have so grievously sinned against thee; there is no cause why I should so much as accuse thee of the least cruelty, injustice, or hard-dealing with me, either in the terrible threatnings by thy servant *Nathan*, or thy righteous judgement in taking away the child conceived in Adultery: for I acknowledge that I have deserved far more grievous plagues & punishments for this my vile and grievous sin: And therefore by this my confession I doe cleare thee O Lord of all injustice and cruell dealing, and condemne my selfe to bee worthy of far more grievous judgements, and punish-

ments

ments for my ſins, as all the world may ſee and know, that thou art moſt juſt in all thy threatnings denounced againſt ſin, & moſt pure and righteous in all thy judgments and fatherly chaſtiſements.

That thou maiſt be juſt.

THat is, that thou maiſt be knowne juſt in thy Workes, and all the World may ſee and know that there is great and juſt cauſe of thy threatning againſt ſin and ſinners. Now what theſe ſpeeches were, & the judgements threatned againſt *David*, looke in the 2. book of *Samuel*, *Chap.* 12. *ver.* 10. Firſt, that the Sword ſhould never depart from his houſe, but one Son ſhould kill another. Secondly, that the child conceived in Adultery, ſhould dye. Thirdly, that his owne Sons ſhould rebell againſt him. And laſtly, that his wives ſhould be abuſed, as he had abuſed another mans.

Hence marke what uſe the Lord will make even of an accuſing and guilty conſcience: Namely, it ſhall not onely be the Accuſer, Witneſſe, and Judge, to accuſe and condemn it ſelf; but ſhall cleare the

Doct. 7. The Lord maketh good uſe of our conſcience.

the Lord of all injuſtice, and hard dealing, making way unto the Lords righteous Judgement. This we may clearely behold in *Iudas*, *Mat. Chap.* 27. who readeth his owne Sentence of Condemnation againſt himſelfe, ſaying, *I have ſinned in betraying the innocent blood.* And for this purpoſe the Lord hath put into the ſoule of every man not onely a knowledge, whereby wee can diſcerne betwixt that which is lawfull and good, from that which is evill, ſo farre as ſhall leave all men without excuſe: But alſo, that conſcience can make application of that Knowledge in all the actions of a mans life, approving that which is good, and therein conceiveth matter of joy and comfort: Or elſe condemning him for that whiich is evill, which will cauſe a fearefull horror in ſoule, as wee ſee in *Cain*, *Gen.* 4. Trembling in body, as in *Iulius*, *Act.* 24. 26. or elſe fearefull Dreames and Viſions, as in *Baltazar*, *Dan.* 5. And this we may clearely behold in *David*: The force of whoſe conſcience was ſuch, as that it ſought no ſtarting holes to hide it ſelf; but ſaith, *Againſt*

gainſt thee, againſt thee onely have I ſinned, &c. And withall doth cleare the Lord of all injuſtice and hard dealing towards him, if hee ſhould bring upon him and his houſe all thoſe fearefull judgements, which by *Nathan* the Lords Prophet he had threatned againſt him, 2 *Sam.* 12. Indeed ſin and ſorrow are two twins, like *Iacob* and *Eſau* one follow upon the necke of another: and therefore let *Nathans* information of Gods judgements againſt *David*, work our reformation; for by our confeſſion, as (*David* did) wee pacifie Gods wrath, and divert his judgements from us.

From this we learne, what an intollerable torment a wicked conſcience is, even a Gibbet and a Rocke to wound a man withall, and as a fearefull Hue and Cry, every where over-taking him, giving a man no reſt neither night or day, but every where and in all places is ever dragging him before the Judge. No ſooner did *Paul* diſpute of Juſtice, Temperance, and Judgement to come, but *Felix* trembled, *Acts* 24. No ſooner had *Cain* ſlaine his righteous brother *Abel*, but *Vſe* 1.

his guilty conſcience made his countenance to fall. *Gen.* 4. What marvaile is it then if the wicked ſhould ſtifle and hinder the checks of their conſciences, being ſo fearefull and terrible? but this they cannot doe. Which being ſo, Oh, in the feare of God, let every one take heed of ſin, for the motions thereof may well be compared to thoſe Locuſts of the bottomeleſſe pit, *Rev.* 9. having faces like men, and their haire like the haire of Women, but a tayle like a Scorpion, which ſtingeth to death: Oh! full little doth many a poore ſoule think, that that ſin which now ſeemeth to bee as light as a feather, ſhould lye ſo heavy upon his ſoule in the end.

Vſe 2. This teacheth more-over, to bee very carefull, that we neglect not the checks of conſcience, nor our owne hearts reproving us of our waies, for time commeth apace, and thou knoweſt not how ſoone, that conſcience of thine which now doth checke thee, ſhall then judge thee; and that heart of thine, which now doth reprove thee, ſhall torment thee: And thou by it ſhalt bee accuſed and con-

convicted, that thou hast bin a wilfull chooser of thine owne destruction.

Againe, in that the Prophet doth acknowledge, that if the Lord should bring upon him all those just judgments which he before had threatned by the Prophet *Nathan*, namely, 1 *Sam.* 12. *That the Sword should never depart from his house, that the childe conceived in Adultery, should dye, that his Sonnes should deflowre his Wives, &c.* Yet for all that, that God were most just in his judgements, we learne a second point of Doctrine, that howsoever the Lord reproveth us for sin, and seemes to threaten and thunder out his judgements, as he did against *Pharaoh*, yet wee are to confesse that God is just, and righteous in his threatning: That hee deales not more severely with us than our sins doe deserve: This *David* did though hee was a King; yet having sinned, and committed evill in Gods sight, when *Nathan* came, and tooke him up roundly for his sins, he acknowledged God dealt justly with him, though he rebuked him sharply and soundly: So must we know it is

Doct. 8. *God is ever just in his judgements.*

our duty, that when we are reproved for our sins, we judge and imagine, it is no more than we have deserved. Old *Ely*, when *Samuel* told him, that GOD would destroy his Sons, and take the high Priests Office from him, because he did not rule and governe his Children, and correct them: He answered, *It is good Lord, let him doe as it seemeth good in his eyes.* 1. *Sam.* 3. 18. *David* did swim in a *Iordan* of sweet waters, a great while as he thought, but at length hee came to the troubled waters of *Mara*, even sorrow and teares for his sins past, and by his true contrition, and hearty sorrow of unfeigned teares, he quenched Gods wrath which was denounced against him, and for one ounce of pleasure which hee had and enjoyed, hee had a pound of sorrow; for hee wept and watered his Couch with his teares.

In like sort, *Mat.* 15. the *Canaanitish* Woman, though she were called a Dog by our Saviour, yet shee justified him in his saying. *Truth Lord*, I am as thou hast said; but yet admit I bee a Dog,

Dog, then give me that which Dogs oftentimes have, even a crumme of thy mercy. Thus did *Hezechiah*, 3. *Reg.* 29 when the Prophet had threatned him, because of his pride, in shewing his treasures, he confesseth that God was just, and might have dealt yet more rigorously with him, saying; *The Word of the Lord is good*: These examples doe shew what is the nature of true penitents: Namely, to acknowledge that which from Gods Word is most severely and sharply spoken, to be just & true. Whereas on the contrary, we shall see Hypocrites ready to censure God, to deale too severely with them, as wee may read, *Luk.* 13. how that the wicked at the last, will seeme to plead their case with God, saying, *Lord, hast thou not Preached in our streets, and have we not eate and drunke in thy company?* Seeming thereby to have such an interest into Christ, as that he should deale unjustly with them, to condemne them. The like we may see in *Caine*, *Gen. My sin saith he*, that is, my punishment, *is greater then I can beare:* So that we see,

that as the righteous man acknowledg-eth God to bee just in all things, so the wicked man dare charge God to his face, that he is unjust, if hee punish sinne severely.

Use 1. This sheweth of what spirit those men be of, who when they be sharply reproved for their sins, as swearing, drunkenesse, whoredome, covetousnes, &c. they begin to murmure and grudge, to finde fault with the Ministers of God, that they bee too hot, and too earnest, too sharpe and severe; they would be more mildly dealt withall: they cannot abide these hot fellowes, that be all of the Spirit, they would bee handled nicely and gently. But we see *David*, a King acknowledgeth God to be just, & to deale justly with him: But these men are like unto *Ahab*, he hateth *Michaiah*, and why? because he never prophesied good unto him; but ever told him of Gods judgements, and therefore he could not away with him: But let us know that it is a bad property, and a signe of a most lewd and graceless heart: *Thou hatest to be reformed.* The vilest Atheist in the

Psal. 50.

World,

World, may bee content to heare the Gospell: but let us know that wee must be content to heare of Gods judgments: *Herod* could bee content to heare *Iohn* Baptist gladly, untill hee came for to touch his hainous sin, which was a signe hee had a naughty heart. But *David* could wish the Righteous might smite him friendly, and reprove him; for such smiting should be good for him.

Esa 58. 1. Mar. 6 10. Psal. 141. 5.

Let us learn by *Davids* example quietly and patiently to heare of our sins, & to heare Gods judgements denounced against them: And let us deeme it a singular favour of God, if the Lord send some godly *Nathan* to tell us of our sins, and to thunder out Gods Judgements against them; it is a signe the Lord loveth us, and would not have us to perish: And therefore let us be so far from murmuring or disliking the Lords Ministers, for telling us of our sins, that we should rather love them and like them: yea, *David* loveth *Nathan* above all other men, because that he was a meanes to reclaime him, and bring him home againe by true Repentance. And so it is

Vse 2. Faithfull Ministers a token of Gods love

with all Gods Children, that those faithfull Ministers of the Word, which have bin the meanes to humble them, and cast them downe from their sins: of all other they love them, and make much of them. *David* did not put off his repentance or delay it, saying, I will heare of it some other time, as King *Agrippa* did; no, he knew by Gods grace, that the present occasion was the fittest opportunity for a sinner to repent, not to put it off till the morrow, for we have no time which wee can call our owne, but this minute, this present time, for who knoweth, whether hee shall see the next Sun rising yea or no.

Psal. 142.

Vse 3. God speaketh by his Ministers.

Seeing when *Nathan* reproveth *David*, hee acknowledgeth it to bee the Lords rebuking of him: it must admonish all men to listen unto the Word of God in the mouth of his Ministers, as though the Lord himselfe should speake unto them: For they stand in his stead, and whatsoever they speake in the name of the Lord, it is as much as if the Lord himself should speake from Heaven: And therefore Christ saith: *Hee that heareth*

Luk. 16.

heareth you, heareth me; And hee that despiseth you, despiseth me: And hee that despiseth me, despiseth him that sent me: And therefore let us take to heart the judgements of God threatned by his Ministers: Let us make a good use of them; and let us assure our selves that unlesse wee doe repent, they will seize upon us; and therefore let all ungodly men take heede how they revile Gods faithfull Ministers, when they deale soundly and roundly, sincerely and sharpely for sinne, for thou strivest not with man, but with God.

And pure when thou judgest.

THat is, that thou maist be knowne to be pure and free from all cruelty and injustice in thy judgements, when thou dost chasten man for sin: We must needs acknowledge that thou art just, and dost never deale so hardly with us as we deserve.

For himself he confesseth, that God is most just: That howsoever the Lord might bring upon him all those heavy judgements, which he had threatned by his *Use 1.*

his holy Prophet against him, viz. That evill should be raised against him out of his owne House, That the sword should be sent against it: That his Wives should be openly defiled: That the Child borne in Adultery, should dye: Yet though all those things should come upon him and his House, the Lord should still bee free from cruelty and injustice.

By this example of *David* wee may learne to free the Lord from all cruell, hard and unjust dealing: That although the Lord bring upon us many and grievous judgements, sicknes, poverty, imprisonment, plague, famine, sword, pestilence, &c. yet let us take it so to heart, that ever wee doe acknowledge God is free from all cruell, and unjust dealing. A most lively example of this wee have in the people of the *Iewes*, whom the Lord had grievously afflicted for the contempt of his Word, and despising the Prophet, sent them into a great Captivity: now being there they doe not complaine of any unjust dealing of God towards them; but confesse rather, *That it was his endlesse mercy that wee are not consu-*

Deu. 9. 5, 6 7.

Lam. 3. 22

consumed, because his compassion failes not: the like example wee have in *Iob*, who never charged God of any unjust dealing. And to the same purpose speaks the Church: *Micah. 7. 9. I will beare the wrath of the Lord, because I have sinned against him.* Iob 1. 22.

Hence wee are taught, whatsoever Crosse or Judgement the Lord shall lay upon us, to undergoe the same without murmuring, or repining against God; for in all these things God is most righteous, and layeth nothing on us, which we have not deserved. Let us therefore learn with *David*, to be dumbe and silent under the hand of God, whatsoever we suffer; because God hath done it, and we have deserved it. But alas, how far is this from those men, who when they are crossed, are ready to breake into cursing, & swearing, &c. or at least fret, and repine against God, as if he had done them wrong in punishing them. *Vse 1.*

This condemnes thatgreat impatiency of many a one that when the Lord doth exercise them by sicknes, by poverty, by crosses in Wife or Children &c. are ready *Vse 2.*

dy

dy to murmure and complaine, that the Lord dealeth hardly with them, so that they dare reason and dispute with God: This was *Iobs* case in his extreamity, he forgot himself, and spake foolishly: Nay, rather let us with *David* confesse and acknowledge, that it is the just hand of God, and that he doth us no wrong, although hee send many and long afflictions upon us: let us confesse, it is his mercy that he sends no more: yea, let us acknowledge that wee are worthy ten thousand times to perish for our sinnes, and to be damned eternally; And if the Lord should for evermore condemne us, yet he should be just.

Iob. 13.15. Dan. 9.

Vse 2. This condemnes all those proud spirits, who dare charge the Lord of great cruelty and hardnesse, if he should reject the greatest part of mankind, and damne them for their sins; they thinke it stands not with Gods mercy so to doe; but as the Apostle *Paul* in the 11. Chapter to the *Romans*, saith; *What art thou O man, that darest dispute with God?* Yea, it is therefore most just, because God willeth it; for his Will is the Rule of Justice: And

Note.

And therefore any thing is juſt, becauſe he wills it; and therefore let us not onely in our owne particular croſſes and calamities, acknowledge God to be juſt, but alſo in the matter of reprobation and rejection, let us acknowledge Almighty God to be moſt juſt and righteous, let God be true, and every man a lyer.

Seeing the Lord is pure and juſt, free from all cruell and hard dealing in word or deede; let us labour to bee like unto him, let us be juſt in our word, and juſt in our deed; ſhun all unjuſt, cruell, and merciles dealing to our brethren: take heed of lying, deceiving, of unjuſt & cruell dealing in buying and ſelling: Let us imitate God our heavenly Father: *Be ye holy as he is holy*: Juſt, righteous, pure, as he is pure: For we ſhall be either unjuſt, unrighteous, impure, given to cruelty, hard, and mercileſſe dealing, wee ſhall be moſt unlike to God, and be moſt like the Divell, who is a lyer, and the father of lyes; a murderer, and a cruell bloudſhedder from the beginning. *Vſe 3.*

VERSE

VERSE 5.

Behold, I was borne in iniquity, and in sin hath my mother conceived me.

David confesseth his originall sin, as the Fountaine of all sins.

IN this Verse, and the next that followeth, the Prophet amplifieth the confession of his sins. First from the Originall and Fountaine of the same: Namely, his naturall sinne wherein he was conceived and borne: Secondly, from the most holy and pure Nature, in which God hath created him: against which he sets his owne corrupt and defiled Nature. Thirdly, by that knowledge where-with the Lord had indued him, because God had powred into his heart, and made knowne unto him his Will by his Word; more than to many others; and made him capable of the Heavenly and saving Knowledge of his will.

The meaning of the word.

Behold.

THis word doth not alwayes note some strange thing, but likewise some-

ſometimes pointeth out ſome ſpeciall thing worthy to bee marked, and that ought to be learned of all men : For I have obſerved it to bee repeated in the Sacred Scripture, at the leaſt two hundred ſeverall times, from the Alpha of *Geneſis*, to the Omega of the *Revelation*. *Behold*, it is a word of comfort, and imports much good to the hearers ; it is like a Beacon ſet upon a Hill, that gives warning when it is kindled to all that behold it, to looke about them : it is a word of conſolation; for the Angels ſaid, *Behold, feare not* ; for I bring you glad tydings of peace : *Behold, this is a day of great joy to all people.*

I was borne in iniquity.

AS if he ſhould have ſaid: O Lord I confeſſe, that I was not onely defiled with ſin, when I committed that foule ſin of Adultery, but even ſo ſoone as ever I came into the World, and ſaw the light of the Sunne, I was polluted with ſin, from the top to the toe.

And

And in sinne hath my Mother conceived mee.

THat is not onely when I first came into the World, but even so soone as I was inclosed and conceived in my Mothers Wombe, even then I was stained both in soule & body with sin: So that the Prophet *David* speaketh here of that Originall sin wherein hee was both bred and borne, and wherein he was defiled both in soule and body: And this Originall sin, it was the roote and spawne of his other sins.

Behold.

The necessity of this Doctrine of original sin.

THis word sheweth that this Doctrin of Originall sin is a point necessary to be knowne and learned of all men, and such a poynt as none should be ignorant of; because a man can never throughly know his owne misery, till he come to know even his Originall sinne, wherein hee was both bred and borne; to know that by Nature, even so soone as we are borne, yea conceived in the Wombe, wee be but a lumpe and masse of

of sin, and by Nature the children of wrath, by the disobedience of our first Parents *Adam* and *Eve.* Eph. 2, 2, 3

And this is true of all (without exception) High, and low, Rich & poore; Noble, or simple: for thus doth *David* confesse himselfe: *I was borne in iniquity, and in sin hath my mother conceived me.* If in sin, then in Gods wrath, and in danger of eternall condemnation. If any aske how can this be? I answer, Every man is guilty of *Adams* great sinne, and also tainted Originally with all corruption, with a proneuesse unto all iniquity: Therefore it followeth in equity and justice, that every man is borne under the wrath and curse of God.

And yet consider how few observe this point of Doctrine concerning Originall sinne, not one of a hundred. Oh then let us labour to see in what a blessed estate we were at first Created; and withall, how we be defiled and stained by the fall of *Adam*, and now by nature are but a very lumpe of sin, and pollution, that so we may labour to recover that former estate againe, by water, and Gen. 8 12. Iob 41, 4. Iohn 3. 6.

the Spirit, which is the Regeneration.

Doct. 1. What need we have to looke into ournature.

Seeing *David* thus repenting of his Actuall sin of Adultery and Murther, doth come to finde out the roote and ground of it, his Originall sin, and corruption of Nature: we learne, that a man doth never truely repent, of any one crime, unlesse withall hee come to finde out other sins whereof he is guilty, yea, till he can descend to the very fountaine and mother sin, Namely, corruption of Nature, and Originall sin: that is, the pollution of Soule and Body, wherein we are bred and borne: for here *David* doth not speake of some one or two sins, but now he confesseth that he is even a masse of corruption, and a lumpe of all uncleannesse, and from top to toe is defiled with sinne. Even so no man doth truely repent, till hee can acknowledge that he is borne in sin; yea, as it were a lumpe and masse of all uncleanenes, and every particular sin we fall into, should put us in mind of this naturall pollution, that wee are nothing else but a very lumpe of sin, and that by Nature there is in us nothing that good is, but sin and corruption.

Ephes. 2. Ioh. 3. 6.

And

And as it was in *David* when he repented of his Adultery, he comes to other sins, even to the roote and spawne of all: So it is in every true repentant sinner, hee that is wounded for one sin, and repents of that truely, he repents of all, he is humbled for all his sins, and in the end comes with *David*, to see that he is but a lumpe of sin, and masse of all pollution: and indeed a true conversion of a sinner must begin in the heart, as it did with *David*: it was not forced from *David* to confesse his sin, for a forced Confession is not so good, to leave sin when we cannot commit it longer; no, *David* said *Behold I was born in sin.*

Doct. 5. By nature no man is borne the Child of God.

Then *David* doth confesse here, that he was even conceived in sin; that is so soone as ever hee was inclosed in his mothers wombe, he was polluted with sin and Naturall corruption: We see that no man by Nature is borne the child of God, but by Nature we are all the children of wrath; yea, we are by nature a lumpe of sin, a masse of all uncleanenes, and corruption: Our minds full of blindnesse, our wills of disobedience, and our affecti- Eph. 1. 23.

Gen.8.21. affections full of naughtines, and unto-
Iohn 3.6. wardnes; yea, by originall sin wee are
Iohn 10. guilty of the wrath of God, and in dan-
Gen.5.3. ger of Hell and damnation, and worthy to perish for ever.

Yea, by Nature there is no difference betweene the Elect and the Reprobate, neither in outward or inward disposition, untill God make it by grace. *Paul* as bloudy a persecutor as ever was *Domitian* or *Iulian*, *Zacheus*, as unconscionable and covetous a Worldling as was that rich Glutton, damned in Hell. *Luk.* 16. *&* *Luk.* 19. yea, all men are alike by Nature, before that Grace makes a difference.

Vse 1. Seeing all men by Nature are the children of wrath, and Heires of Gods vengeance, in danger to be damned, and worthy to perish eternally in Hell fire for ever: then he that dyeth in the state of Nature, cannot be saved, and come to life eternall: but living and dying a na-
Ioh. 3. turall man, must needs be damned, and
Luk.13.5. dye eternally: *Except a man be borne a new, hee cannot see the Kingdome of God.* Againe, *Except yee repent, ye shall*

all

all perish: And therefore so long as wee continue in the state of Nature, being conceived and borne in sin, we are in a most miserable and desperate estate.

For the poyson of our Nature is the same in us, that is in the wicked; and by nature wee are prone to all manner of sin: and howsoever by the speciall mercy of God, we have escaped many horrible and grievous sins, which wee find that the wicked oft have fallen into: It is not for that we are of a purer nature than they; (for it is alike with the Reprobate) but because the poysoned corruption thereof hath not yet discovered it selfe in us, which wee have just cause every day to feare.

Oh then let us labour to get out of this cursed state of Nature, and get into the state of grace, to be borne anew, to become new Creatures in Christ Jesus, to repent, to seeke to Jesus Christ for mercy: for if we live and dye in the state of Nature, it is impossible we should be saved: And therefore the estate of all carnall men and women which are meerely naturall, howsoever civill, honest,

neſt, is a fearefull ſtate and condition: for all this while they doe nothing but ſin: All the actions of a naturall man be be ſo many ſins unto him, as Prayer, hearing the Word, receiving the Sacraments & the like; for before any of theſe ſacrifices can be accepted of God, their perſons muſt firſt be approved.

Gen. 4.

Vſe 2. Seeing that all of us be conceived in ſin, and ſtained with Originall uncleanneſſe, and therefore are not onely ſubject to the curſe of God, but even polluted in ſoule and body, blind in our minds, rebellious in our wills and affections: Then thoſe men who ſtand upon their owne wit and wiſedome, and care not for the Word of God Preached, ſhew that they be in a miſerable caſe: All the knowledge, wit, and ſtrength of nature, cannot bring a man to Heaven, and to life eternall: And the reaſon is, *The naturall man perceiveth not the things that are of God.* Againe, *When as the world could not know God in the wiſedome of God, it pleaſed God by the fooliſhneſſe of Preaching, to ſave them that beleeve*: and therefore let us renounce our ſelves,

1Cor. 1.10. 1Cor. 1.21 Rom. 8. 8. Gen 8 21.

our

our naturall wisedome, strength and goodnesse, and become fooles in our selves, that we may be wise in God; abhor our selves, and our owne goodnes, and labour to bee found righteous in Christs Righteousnesse. *Paul* confesseth, *That in me there dwelleth no goodthing*: we cannot think a good thought, much lesse doe any good, till we be illuminated by the Word and Spirit, enlightned and sanctified. Rom. 7. 8.

Then we may perceive that the Doctrine of the Papists, that man hath naturall free will, and by vertue of that can doe some good to please God, and can keepe the Law, and merite Life eternall: that is most false; for all men bee conceived in iniquity, starke dead in transgression, have no power to doe good things, but are prone to all evill and corruption. For a man hath no free-will in any thing that is good, and leadeth to life eternall, but all to evill. *Vse* 3.

And in sin hath my Mother conceived mee.

HErein wee may note the greatnes of *Adams* fall, and the sin of our

first Parents, who did not onely bring the curse of God upon themselves, but upon all their posterity; and did not onely defile themselves, but all that should come of them: For *Adam* did not fall as a private man but as the main roote and stocke of all Mankind, and we all fell in him, because we are all in his loynes. And therefore seeing such is the greatnesse of *Adams* fall, we ought to be humbled for it, and daily to bewaile it: Because if hee had not transgressed, then wee should not have bin conceived in sin, nor lost the image of God, wherein we were at first created in holinesse and righteousnes: and withall, we must labour to be renewed daily, and to have the image of Almighty God restored, by dying to sin, and living to righteousnes: that we may bee holy, as God is holy, and righteous as God is righteous. God is unchangeable, and yet our sins can change him; yea, from being our friend, to be our enemy: Man by the power of sin, can turn good into evill, and light into darknes; and man falling into sin, doth cast himselfe into

into the pit of destruction: let us take notice, that punishments are proportioned and provided for them, according to the measure of grace which was given them at first by God.

Doct. 3. Godly Parents beget sinfull children.

Wee see that our naturall Parents, though they be holy, and such as beleeve, yet they beget Children in sinne, and uncleanenesse, and doe convey originall sin unto their Children; they doe warme them with uncleane bloud, and so by that meanes doe make them children of wrath, and heires of Gods anger, and in state of damnation: For beleeving Parents beget not beleeving children, but children like unto themselves, as they bee sinfull men and women: *Adam begat a child in his owne likenesse*: That is, a sinfull man like unto himselfe. Gen. 1. 3.

No, we know that Gods Image was defaced in *Adam*, he begat a Son, therefore corrupt, according to his owne corrupt image, as *Iob* speaketh, *Iob.* 14. 4. *Who can bring a cleane thing out of that which is uncleane?* And this is the reason *Gen.* 4. 3. That the corrupt nature of

of *Caine* led him to that for the which he had no example. And this is true of all men elſe, though they might never ſee any thing that were evill, yet of themſelves, and of their owne diſpoſitions they would doe evill, being by nature, men haled thereunto.

Vſe 3. Parents duty. Well, ſeeing Parents now by the fall of *Adam*, get ſinfull children, and they be bred and borne in ſin, and they bee meanes to beget them, and to bring them into the World, and to conveigh Originall ſin unto them, and make them in a fearefull and damnable eſtate: O how ſhould Parents labour to bring them out of the ſtate of Nature and Damnation, into grace and Salvation? *Note.* If thou ſhouldeſt doe any thing to bring thy child into danger of death, how would it grieve thee, that thou by thy folly ſhouldeſt bring thy Child to untimely death! How much more to bring them in danger of eternall Death: And therefore pitty thy poore child, ſeeke to make him the child of God: repent thy ſelfe, pray for him, admoniſh him, bring him to heare the Word, and publicke meanes

meanes call upon him to repent, to beg the pardon of his sins, to feare God; give him good example, lest for want of this thou doe thrust his poore soule into hell: Oh how can Parents be too carefull for their Children, seeing they have beene the meanes to bring them into this woefull estate!

Seeing that *David* doth acknowledge his naturall sin and corruption, to this end, even to aggravate the grievousnes of his sin, and not to lessen it, or excuse himselfe, but rather to confesse, that hee was nothing else but a masse of sin, and all pollution: this shewes of what spirit those prophane beasts be, who being told of their filthy sins, of adultery, whoredome, and uncleanenes, by and by they answer, Why, what should we doe? we are but flesh and bloud, and we see it is in our nature to sin, and so thinke by one sin to excuse another, and by one debt to pay another. Tell men of their unbridled and unruly affection, covetousnes, anger, &c. and what is their answer? It is their nature to doe so: which is all one, as to goe about to pay one debt

Vse 2.

debt with another: And thus they goe about to hide their sins. We see *David* sought no such starting holes, but rather confesseth he is a masse of sin, and that he is every way worthy to perish for his sin, and in danger to bee damned: And therefore let us take heed that wee doe not so confesse our naturall corruption as to make it a boulster to uphold us in our sins; but rather to be humbled for it, that our nature is so miserably polluted, and labour to have it reformed.

Vse 3. And last of all, this may serve to reprove the extreame folly of those that stand so much upon their pedigree, as though they were not made of common mould, but even from the consideration of the greatnesse of their Parentage, beare themselves a loofe, thinking none their equall; as though true nobility stood on this, that man descends of man.

Vse 4. But let not such stand so much upon the honour and greatnes of their birth, or the antiquity of their Predecessours, as though in these things alone they were happy. But let them labour withall, to be the Sons of God by regeneration:

tion: This is indeed the ornament of bloud, and the fineſt flower in their Garland. And though a man bee never ſo noble, or great in eſtate, yet if hee bee not a repentant ſinner, and ſuch a one as is truely humbled before God, hee is moſt baſe and vile, and his Nobility ſtinkes in the noſtrils of God.

VERSE. 6.

Behold thou loveſt truth in the inward affections, therefore haſt thou taught me wiſedome in the ſecret of my heart.

David in the former Verſe had ſet out the grievouſnes of his ſin and by that, that he was even conceived in ſin, and even from the Cradle was worthy to periſh, and to bee damned. In this ſixt Verſe the Prophet *David* proceedes to ſet out the grievouſnes of his ſin by another Argument, taken from the moſt pure nature of Almighty God, who being moſt juſt and holy, and moſt pure, can

can delight in nothing but in that which is pure and holy: But hee confesseth, that by his sins hee had defiled himselfe both in soule and body, so as hee was not worthy to appeare in the presence of Almighty God.

Behold.

The meaning of the words.

AS if hee should have said, Oh Lord my God, thou art a most holy and a most just God, and canst abide no uncleane thing. But I, even *David*, once a creature after thy owne heart, sanctified by the holy Spirit, have spoyled all, and with filthy uncleanenesse and adultery, as also murder and shedding of guiltlesse bloud, have defiled and stained my selfe both body and soule: so as I am now cleane out of order, and so foule, that I am not worthy to come into thy presence, so as insteed of that inward purity and sincerity, and that uprightnesse both in soule and body, I have brought out most ugly and cursed fruites of sin and uncleanenesse. Thus doth he still lay open his misery, and aggravate his sin before the Lord.

Seeing

Seeing that *David* doth thus aggravate his ſin, by weighing the moſt pure and holy nature of God, that can abide no impurity or uncleanenes. From hence we learne: that a man or woman ſhall never ſufficiently enough ſee themſelves and their owne miſery, till ſuch time as they doe looke up unto the moſt holy and pure nature of God. All the while wee meaſure our ſelves by our ſelves, looke upon our owne goodneſſe, wiſedome, knowledge, uprightneſſe, wee thinke highly of our ſelves: But if wee once lift up our eyes to the moſt holy and moſt pure nature of God, and withall conſider how wee are ſwarved from it, and are defiled with ſin: O then we begin to pull downe our Peacocks Feathers, and to humble our ſelves in the ſight of God. *Iob* had a long time ſtood upon his owne goodneſſe and vertues, but after the Lord opened his eyes, to ſee the moſt pure and holy Nature of God, and his owne vileneſſe, hee cryed out, *Oh Lord, thou I know, canſt doe all things, no thought is hid from thee: I have ſpoken things I know not, I have heard*

Doct. 1. True knowledge of God, worketh true humility.

Iob. 42. 1, 2

heard of thee by the hearing of the eare; but now mine eye seeth thee: Therefore I abhorre my selfe, and repent in dust and ashes. Paul saith of himselfe. *Before the Commandement came I was alive. Rom.* 7. A jolly fellow, thought well of himselfe, but when the Commandement came, and hee had got the knowledge of God: namely, that he was a holy and just God, then he was dead. The people of *Israel* thought it a easie matter to serve the Lord, and were very forward;
Ios. 13. 10. but *Iosua* adviseth them to take heed, for saith he, *The Lord is a holy God, a jealous God, and will not pardon your sins and iniquities.* So that by all these it appeareth, that the knowledge of God, as he is a holy, pure, and righteous God, is a speciall meanes to humble us, and to make us know our selves, and our misery, and therefore doth the Prophet *David* prefixe before it this note of Attention, *Behold*, marke, consider it well.

Vse 1. What is the reason that sinful and miserable men dare bee so bold to stand upon their owne goodnesse and worthi-

nesse,

neſſe, when they come into Gods preſence like the proud Phariſee? becauſe they doe not conſider with whom they have to deale, with God who is moſt pure, and loveth purity, and can abide no impurity. Oh if men would looke up into the holy and moſt pure nature of God, it would be a ſpeciall meanes to humble them, and to plucke downe their pride: Then they ſhould ſee and acknowledge that they are but duſt and aſhes, as *Abraham*, pleading with God, confeſſeth, and humbles himſelfe: Then they would come with more reverence and feare, and confeſſe themſelves vile and miſerable Creatures. Oh then let us thinke upon this with *David*, *Iob*, *Abraham*, when we come into Gods preſence to humble us, that we may come with great preparation, and looke unto our feet and affections, that wee may remember wee come not into the preſence of an Earthly King, but of the ever-living God, as that wee thereby be not brought to conceive too well of our ſelves, as many men doe in theſe dayes. Luk. 18. 24. Gen. 17.

Thou loveſt truth in the inward affection.

HEnce marke, that a ſound, upright, and ſincere heart, is that the Lord loveth well, and taketh delight in, and without this, all that wee doe is loathſome, abhominable. This honeſt and good heart our Saviour Chriſt commendeth in *Nathaniel: Behold a true Iſraelite, in whom is no guile:* This true *Iſraelite*, this upright heart, the Lord loveth it, and the Lord delighteth in it: *And the good ground are thoſe which with an honeſt and good heart, heare the Word, & bring forth fruit with patience.*

Ioh. 1. 45.

Luc. 8. 15

Vſe 1. This ſerveth to cut the combe of all Hypocrites and diſſemblers, who thinke God will bee pleaſed with outward ſhewes and colours, although they bee rotten at the koare like Apples of *Sodome:* The Lord ſheweth his diſlike of theſe naughty and diſſembling wretches: *This people come neare me with their lips, and honour me with their mouthes, but their hearts are far from me.* So the Lord telleth the Jewes. *They did but diſſemble*

Ier. 42. 20.

dissemble with him in their hearts, when you sent mee unto the Lord to pray for you, and that you would doe his Will and his Word, but now you will doe nothing but the cleane contrary, even after your owne lusts. And amongst us in these dayes, there are many Hypocrites and dissemblers, painted Tombes, gay without, making faire shewes, and goodly colours, but their hearts are rotten to the koare; they are but counterfeit Christians, and God abhorreth them, and hath no liking of them: For as hee loveth truth, and soundnesse of heart, so he hateth and abhorreth all hypocrisie. Let all such looke upon the fearefull hand of the Lord on *Ananias* and *Saphira*, who because they would seeme to be religious, and some-what forward to sell their Lands, & give to the poore; because their hearts were not sound and upright, but they dissembled; therefore the Lord smote them both dead. And to shew how the Lord hateth all hypocrites and dissemblers, Christ in the foure and twentieth Chapter of the Gospell of St. *Mathew*, and the one Acts 5.

and fifty v. saith, *All vile sinners shal have their portion with hypocrites*, because of all men, Hypocrites shall have greatest measure of Torment & Condemnation.

Vse 2. Seeing that the Lord loveth and delighteth in truth and sincerity of the mind and affection, let us be carefull all our dayes to get a sound and upright heart, voyd of all Hypocrisie and dissimulation, so as in all things we find our hearts sound, and sincere in all the duties of the Worship of God, in speaking, hearing, praying, yea, in all things: Now this uprightnesse and soundnesse of the heart will appeare, as by many other things, so by this, when a man is carefull to please God, and to shun sin in private as in publicke, in secret, as abroad: and making conscience of sin, although no man nor Angell could accuse him of it; then it is a signe his heart is sound and upright. But if thou find that in secret thou darest commit those sins, which thou wouldest bee loath to commit abroad in the sight and view of others, it is a signe thy heart is not upright with God. Oh then let us labour to

get

get this honeſt and good heart, this ſoundneſſe and ſincerity of our affections, that is, *truth in the inward affections*, which will bring peace unto our ſoules, and make all we doe acceptable, when our heart is purified by faith. When the Lord deſcribes a bleſſed man, he ſhewes who it is: *Even in whoſe ſpirit there is no guile*; and whatſoever a man doth, though never ſo excellent and glorious in the eyes of man, though a man could even ſpeake with the Tongue of men and Angels, and could pray never ſo excellently for words or matter: yet if the heart bee not ſound, but hollow, and full of Hypocriſie, all is not worth a button; Whereas, if the heart be ſincere and ſound, purified by faith in Chriſt Jeſus, though men have many wants and weakneſſes, the Lord God regardeth the uprightneſſe and truth of the heart.

Acts 15. 9.

Pſal. 3. 2.

Laſt of all, obſerve hence what a ſingular favour and grace of God it is, when we have ſound and ſanctified hearts, ſincere and upright with God, voyd of hypocriſie and diſſimulation.

Doct. 2. A ſanctified heart a great bleſſing of God.

It is that the Lord so highly esteemes of, that he wisheth most earnestly for it. *Deut.* 5. 2. 9. *Oh that there were this heart in them.* And the Prophet *David* saith here, that the Lord doth love truth in *the inward affection*: and againe, *Pro.* 11. 28. *They that bee of a froward heart, are abhominable to the Lord: but they that be upright in heart are his delight.* This upright heart is in none but those that be truely regenerate, which have truely repented of their faults, and beleeve in Christ Jesus, *Acts* 15. 9. Because faith alone doth purifie the heart: and therefore those that doe not beleeve and repent, cannot have this pure heart: and it is such an heart as hath no purpose to live in any knowne sin whatsoever, but a desire and carefull endeavour to performe obedience to every one of the Commandements.

Well, seeing the Lord God doth so highly commend an honest heart, and so earnestly desireth and wisheth it: Oh how should we labour for it, to have a sound heart purified by faith in Christ Jesus, to carry no purpose to sin in any thing.

thing, but in all things to please him, and to doe his Will: and therefore againe and againe I say, let us looke to our hearts that they bee sound, and that as we professe our selves to bee Christians in shew, so wee may prove our selves Christians in the sight of God: That he may approve of us in that wee have sound hearts to walke with our God, and a purpose in all things to doe his Will. *Ioh.* 1. 14. It is no small commendation that Christ gives to *Nathaneel*, that hee was a true *Israelite*, in whom was no guile: And nothing indeed doth more distinguish a true christian from a counterfeit, but this truth and sincerity of heart. *Esau*, *Gen.* 27. can mourne like *Ezechias*, and *Ahab* can put on sack-cloth 1. *Reg.* 21. And *Saul* as well as *David* can say *I have sinned*, but their hearts were full of hypocrisie, far from sincerity before God.

Seeing God loveth Truth in the inward affection: We learne, where truth doth not reigne, sin doth reigne, which is but a lying vanity: And all those that have bin in love with it, in the end have

Doct. 3. Sin is but a lying vanity.

Iosu.7.25. found the same to be true, *Achan* through his covetous desire, thought to enrich himselfe by the wedge of Gold, and the *Babylonish* Garment, which he had purloyned contrary to the Commandement of God; but it fell out to his owne destruction. *Ahab* rose up and tooke possession of *Naboths* Vine-yard, but withall he purchased the wrath of God, the destruction of himselfe, and the ruine of the whole house. The like may bee
1 Reg.21. said of *Iudas*, who through his covetous desire was led to betray his Master. but how hee digested the same in the end the Evangelist declareth; when hee saw that Christ was condemned, hee brought againe the thirty pieces of Sil-
Mat.27.4 ver to the high Priests and Elders, saying, *I have sinned betraying the innocent blond*; and this shall all men one day be sure to find, that the perishing pleasures of sin shall have sorrow in the end: that if they have not truth in the inward affection of the heart, there must needs reigne sin. and sin is but a lying vanity, and will deceive in the end.

Indeed all sin to a Naturall man is de-

delightfull and pleaſant, hee findeth it ſweete to his taſt: but it is as ſweet meat, that hath poyſon mingled with it: That howſoever it is ſweet in the taſt, yet in the end it bringeth Death. So it is with ſin, it doth delight in the committing thereof, but in the end threatneth to the deſtruction of the whole man. Heb. 3. 13.

Here then wee may ſee the woefull fruit of ſinne, which naturall men make their chiefeſt happineſſe and felicity. They may indeed delight for a time, and pleaſe the carnall deſires of naturall men: But oh alas! they bring an heavy accompt and reckoning in the end. So that we may ſay to all naturall and carnall men, whoſe portion is in this life as *Abner* ſaid in another caſe: *Knoweſt thou not that it will bee bitterneſſe in the latter end?* This we may ſee in *Cain*, *Eſau*, in *Ahab*, *Iudas*, *&c.* that having taſted of the bread of deceite, have had their *mouthes filled with grævell in the end.* For the motions of ſin are like thoſe Locuſts of the bottomleſſe pit; having faces like men, and their haire like the haire of a Woman, but a tayle like a Scorpi- *Vſe* 1. 2 Sam. 2. 26. Rev. 9.

Scorpion, which ſtingeth to death.

Vſe 2. Wee learne hence what muſt be the Chriſtian practice of a godly man: Namely, to walke plainely and ſincerely, to be a true *Iſraelite* indeed, in whom is no guile. This is that which Pro. 10.9. *Salomon* teacheth: *He that walketh uprightly, walketh boldly; but he that perverteth his wayes, ſhall be knowne.* Oh it is a gracious thing for a man in all things to labour to keepe faith and a good Conſcience: ſuch a man may aſſure himſelfe, that the Lord loveth him: *For he loveth truth in the inward affections:* But ſuch as commit wickednes without care or conſcience, ſhall bee ſure to feele the ſmart in the end.

Therefore haſt thou taught me wiſedome in the ſecret of my heart.

Davids ſin heynous, and why?

THe Prophet *David* in this laſt place aggravateth his ſin by that knowledge which God in mercy had beſtowed upon him: namely, that God had taught him Heavenly wiſedome by the Law of God, whereby he knew wivery well what God required at his hands,

hands, and how he ought to ſerve and worſhip God; Nay, that hee had taught him wiſedome, not after a common manner, but even by his bleſſed Spirit had taught him wiſedome in the ſecret of his heart in a ſpeciall manner, revealing his Will unto him: And therefore he confeſſeth that his ſinne was the more heinous and grievous; for if he had never bin ſanctified, nor truely called; if he had bin ignorant, and blind in the Word of God, though it could not excuſe him, yet his ſin had not beene ſo great: But ſeeing he, who had made ſo good proceeding in the ſervice and worſhip of God, who had taught others, who was ſo enlightned by the Spirit, and bin taught in a ſpeciall manner, againſt Knowledge, againſt Conſcience, and ſo fouly ſinned againſt God; this highly increaſeth and aggravateth his ſinne.

Becauſe God had taught him wiſedome ſecretly.

Hence then learne, that it is a feareſull and very dangerous ſin for any man or woman to ſinne againſt the knowne truth of the Word and Law of God, againſt Knowledge and Conſcience, when

Doct. 4. A feareful thing to ſin againſt knowledge.

when as we have not onely knowne the Will and Word of God, but beleeve it, bin enlightned by the Spirit, and being taught of God in our inward affections, then against all these meanes sin, and to commit iniquity against knowledge and Conscience, it is a most dangerous thing: This may here appeare in *David*, who was grievously wounded for his sin above all other, and felt the smart of it to humble him all the dayes of his life. So *Peters* deniall of Christ, *Luke Chap.* 23 though it were for feare, yet being against knowledge, and Conscience, oh, it caused him to weepe bitterly. And indeed, sins of Knowledge, and against conscience, are done with some presumption against God. And therefore if ever a man be touched for them, they will wound him deepe, and cause teares to follow.

Luk. 23.

Vse 1. Seeing it is so fearefull and dangerous to sin against knowledge and Conscience, because thereby we doe what lyeth in us to quench the Spirit, to wound our Consciences, and it is a great step unto the sin against the Holy Ghost:

Oh

Oh then let us in the feare of God take heed we never give that Liberty to our owne Lusts and liking, as to sin against Knowledge and Conscience. If the Divell tempts thee to any sin which thou knoweſt is condemned in the Word of God, as swearing, lying, stealing, murther, adultery, &c. and thy Conscience telleth thee of it, and checkes thee for it, doe not commit it though thou mightest gaine a Kingdome by it: For that which followeth will be a farre greater losse; for thou shalt lose peace of Conscience, and joy in the Spirit, feeling of Gods love and comfort in affliction; and if God be not mercifull unto thee, thou shalt goe on from sin to sin, to a reprobate sence. It is true, ignorance shall excuse no man; yet sins of ignorance are far lesse than sins of Knowledge, and against Conscience: *Paul* persecuted the Church of God, but it was by ignorance, and therefore God sheweth him mercy; but if thou of spite and malice shalt persecute, and against Knowledge, and the checke of thy Conscience, hurt and injure the servants of God, and members

members of Christ, how canst thou ever looke to find mercy? Thou knowest that God forbiddeth and condemneth lying, swearing, stealing, murther, adultery, drunkennesse, &c. And if thou shalt wittingly and willingly rush into them, though thou know they bee forbidden, thou maist looke for some fearefull judgements of God upon thee: And therefore if thou bee tempted, answere, I will not yeeld: It is written, I may not steale, lye, commit adultery, &c. as Mat. 4. 2 Christ answered the Divell.

Vse 2. Wee see that if God leave his children, they may fall dangerously into great errors, yea, against Knowledge, and conscience, as *Abraham, Paul, Peter, &c.* For of our selves wee have no power to forget the subtile temptations and assaults of the Divell; but even as a staffe stands so long as it is stayed, but when it is left alone, presently it falls with the least puffe of Wind: so doe we; and therefore let us not relye too much upon our owne power, as *Peter* did, and fell: but feare our weakenesse, and suspect our selves, and pray the Lord

Lord to hold us, and not to leave us to our ſelves, for then there is no ſinne ſo foule into which wee will not eaſily plunge our ſelves.

And yet if the Lord leaves us to fall into ſome great ſin againſt Knowledge and Conſcience, let us not deſpaire or thinke we have ſinned againſt the Holy Ghoſt, as it is the divells uſuall temptation, to perſwade a Chriſtian that he hath ſinned againſtknowledge and conſcience, and therefore againſt the Holy Ghoſt, and that God hath no mercy for him, and to that purpoſe he abuſeth one eſpeciall place, *Heb. 6. 4, 5, 6. For it is impoſible that they which were once lightned and have taſted of the Heavenly gift, and were made partakers of the Holy Ghoſt, and have taſted of the good Word of God, and of the Power of the World to come, if they fall away, ſhould be renewed againe by Repentance.* By this place, and ſuch like the ſubtill Divell labours to bring the children of God to deſpaire, if they commit ſin after they be called and enlightned, becauſe they ſin againſt knowledge and conſcience.

But

But that the Children of God may offend, and commit some great crime and evill against knowledge, and conscience, after they be entangled and effectually called and sanctified, as appeareth in *Abraham, Sarah, Paul, Peter, &c.* and daily experience proveth it: and therefore all sins of knowledge and against conscience, are not sinnes against the Holy Ghost: but in that place he speaketh of such as of desperate malice, and set purpose, offend against the Holy Ghost, and wholly fall away, and abandon all Religion, and renounce Christ, and his Gospell: And therefore the Holy Ghost saith, not onely if they fall, but if they fall away: that is, even cut themselves cleane off from Christ. Againe, that they sin wilfully, even desperately persecuting Christ in his members, and crucifie the Lord of glory, and make a mocke of him, trample under foot the Son of God, and account the bloud of the New Testament as an unholy thing, and despise the Spirit of God: Now none of all these did befall *David, Peter*, or any elect child of God;

God; who though they sin of knowledge against conscience yet doe they mourne, and are grieved for it, and it is for feare, or by the continuall instigation of the Devill, and strength of his temptation: Or in hast, or of weakenesse, but afterwards they doe grieve for it, and doe desire nothing more than to repent, and to be reconciled to God; which they cannot doe, that commit sin against the Holy Ghost.

We learne, that Heavenly wisedome and saving knowledge, which worketh in the heart, and converteth the soule, it is the proper worke and gift of God alone by his Spirit: Thou (Oh Lord) hast by thy Spirit taught me wisedome in the secret of my heart, enlightning and giving me a heart to know thee: *All the Elect shall bee taught of God:* Againe, the Lord promiseth, *To make all her Children Schollers of God:* And he will be their Master and Teacher; So that it is manifest, that God alone is the Schoole-master, who doth teach by his Spirit true and heavenly wisedome, saving & sound knowledge in the heart.

Doct. 5. Heavenly wisedome is the proper gift of Gods Spirit.

Ioh. 6. 45.

Esay 45 13

God teacheth his wisedome two waies

And this teaching of God, containes two parts: First, the enlightning of the mind: Secondly, the bowing of the heart.

Rev. 3.9.

First, the Lord doth by his Spirit, which is the eye-salve, annoynt our eyes, and cleare our minds, and maketh us able to understand his Will in his Word: by Nature (alas) wee cannot know his Will: 1Cor. 3.10 *For the naturall man perceives not the things that be of God*: For they be foolishnes unto him: and even as the cleare Sun is unto a blinde man, so is the Word to us; by Nature we understand nothing to our good.

Secondly, the Lord teacheth wisedome in the secret of the heart, when he bowes the heart to the obedience of his Will; so the Lord opened the heart Act. 16 14 of *Lydia*, to attend unto the Preaching of *Paul*.

Vse 1.

Seeing it is God who teacheth wisedome and saving knowledge, wee must labour to become his Schollers and Disciples: we must be willing to learne of this Master, to come to his Schoole, where his Word is taught, and intreate him

him that he will teach us his Will, and teach us wisedome in our hearts: *David Psal.* 119. in many verses hath it *Teach me thy Word, O Lord, and I will keepe it even unto the end.* And as for such as scorne to have God for their Schoolemaster, to come to his Schoole, to bee taught of God, all their wisedome, if it were as great as the wisedome of *Salomon* and *Achitophel*, it is but folly with God.

Seeing God, that is our spirituall Schoole-master, teacheth not onely the Eare, or Tongue, but he teacheth the heart, in the secret of the heart and affection, by moving and bowing them to obedience; this sheweth, that most men are not taught of God; for all the knowledge that they have of God and his Word, it is onely in words, lip-knowledge, and the knowledge in the Tongue; to talke of God, to discourse and commend Religion, but it never commeth to the heart and conscience to humble them, or to enlighten the minde, truely to convert the soule, or to bow the will and affection to obedience.

Well, know this, that all thy knowledge and wisedome cannot doe thee any good unlesse it be in the heart, and unlesse it bring forth obedience to the will of God, and therefore try and prove thy knowledge, whether it hath humbled thy heart, moved thy affection to obey the will of God, to keep his Commandements: For if thy heart give way to sin, and thou art not purged, nor bettered, nor reformed in heart and life, (alas) thy knowledge is but carnall, and will never save thy poore soule.

And this serves to stop the mouthes of many vaine Hypocrites and dissemblers, who because they can talke and discourse of matters of Religion, and commend the Preacher, they doe thinke themselves jolly fellowes, and good Christians. But I say, unlesse the Spirit of God teach thee Wisdome in the secret of thy heart, by bowing it to obedience and reformation, all thy knowledge is but a carnall and fleshly knowledge, which may befall a Reprobate. *Paul* shewes us how we may undoubtedly know, whether we bee taught of God,

God, or not; *If any man love God, he is taught of God.* So that by our unfeigned love of God, which will appeare in keeping his Commandements, and doing his Will, we shall know whether we be truely taught of God: And hee that hath not the love of God, nor care to keepe his Commandements, that man, let his Knowledge bee never so great, certainely hee was never yet truely taught of God. 1 Cor. 8. 3.

VERSE 7.

7. *Purge me with Hyssop, and I shall be cleane: Wash mee, and I shall bee whiter than Snow.*

David having made his request unto God for mercy, for the pardon of his sins, and used a reason from the free confession and acknowledgement of them, to move the Lord to pitty him: doth here againe renew his suite, and humble request unto God; and he prayeth here unto God *David* renewes his former request. ver. 2

for two great benefits: First, Justification in the free pardon of his sins, and imputation of Christs righteousnesse, *ver.* 7. And secondly, for Sanctification, and reformation of the whole man, *verse* 10.

And first, *verse* 7. hee intreates the Lord for the free pardon of his sins, that God would cleanse and wash him from them in the bloud of Christ, the Lambe of God: And secondly, hee prayeth for the blessed fruite of Justification: Namely, peace of Conscience, and joy in the Spirit, *verse* 8. for till the Conscience have a certificate from God, and a blessed pardon sealed and applyed by faith, it cannot be at quiet.

First, seeing *David* had prayed before unto God for mercy and pardon of his sins; and here doth againe renew the same Petition, and in other words put up his request unto God for the same: Hence we learne, that the pardon of our sins is a singular favour and mercy of God bestowed upon us for Christ Jesus sake: which appeares in that *David* so often in this Psalme prayes for it; therefore

Doct. 1. Pardon of sinne the greatest mercy.

fore it is a great and inestimable mercy, and hardly come by: Not so easily as most men thinke. *David* shewed how great a blessing it is, in that he preferreth it before a Kingdome; and though hee was a King, yet hee pronounceth him blessed, not that he was a King, in the 32. Psalme, verse 1, 2. *But whose sinne is pardoned, God hath sent his Son Iesus Christ to blesse you, in turning every one of you from your evill waies*, a blessing of all blessings.

Seeing Remission of sins is so great a blessing, and hardly come by: First, we learne that we esteeme of this above all other things in the World. If the question were asked, what wee desire in the whole World? we should answer with feeling, the pardon of our sinnes; and therefore wee should desire and seeke this blessing above all other: If thou be as poore as *Iob*, and hast this, thou art rich, and a happy man. *Vse* 1. Mat. 16.16

Seeing *David* useth so many prayers unto God, and useth such reasons to move the Lord to pitty him, and to pardon his offences: Hence wee see that

those are much deceived, who thinke it the easiest matter in the World, to get the pardon of their sins, and if they can but say, *Lord have mercy on me*, all is well: No, no, Lord have mercy upon me will not serve the turne: good things are hardly come by without great travaile, labour, and study: How much more is it hard to get the pardon of our sins, the salvation of our soules, and life eternall? And therefore let us observe, that to get the pardon of our sins, wee must take great paines, labour, and diligence; we must shed many a teare in bewayling them; They will cost many a sob, and many a sigh, many a prayer and request unto God upon our knees; and then if wee obtaine it, oh it is a wonderfull favour and mercy of God, it will make us truely happy and blessed for evermore.

Vse 2.

Parts of the verse.

In this Verse here are two persons meant; the first is the Physitian, which is God, being intreated by the Patient, *David*, *to purge him with Hyssope*, then the Confession of the Patient, *I shall bee whiter than Snow*; which shewes a

two-

two-fold fruite and effect of his Requests. *David* here puts all the worke into Gods hands: He doth not say, hee will helpe to make the medicine, but leaves it onely to God: nor doth *David* say to God, make thou the salve, and I will bring *Hyssop*; but his request and Petition was, *Doe thou purge mee, doe thou wash me, then shall I be cleane and whiter than Snow*, which is the confession of the party.

For the first Petition, *Purge me with Hyssop*. In these words hee alludeth to the Legall Ceremonies and manner of purging, used in the time of the old Law: In the purifying of the Leper, and of any person polluted, they were to dippe the bunch of *Hyssop* in bloud, or in water, and so sprinkle it on the person to bee purifyed; which Ceremony was a Type and Figure of the bloud of Iesus Christ, who is that alone Sacrifice and Lambe of God, which taketh away the sins of the world. Deu. 14. 6, 7. Num. 10. 18.

Now then, seeing that by this sprinkling with *Hyssop* in the bloud of Beasts, is meant the sprinkling with the bloud of

of Jesus Christ; when he saith, *O Lord, purge me with Hyssop, &c.* it is all one as if he should have said, O Lord, I am exceedingly polluted and stayned with sin and uncleanenesse, and no Leper was ever more vile and loathsome than I am now in thy sight, neither is there any water to wash and purge me: but I beseech thee of thy mercy, to wash mee, and to sprinkle my soule with the bloud of that immaculate Lambe Christ Jesus, that can alone take away my sins and so I shall be made cleane and pure again.

Doct. 2. Sin is a Leprosie.

Hence marke a miserable and cursed fruite of sin: No Leprosie did ever so defile the body of man in the time of the *Iewes*, as sin doth staine and defile both body and soule; no Dunghill nor stinking carrion is so loathsome in the eyes of man, as an uncleane sinner in the sight of God, till he be washed and purged in the bloud of Christ.

This is the reason which the Lord used, *Iosh.* 7. 12. Why *Israel* fell before their enemies, and hee went not forth with their Armies, when they fell before the men of *Ai*. *Therefore the Children*

Children of Israel *cannot ſtand before their enemies, but have turned their backes upon their enemies, becauſe they are execrable.* We ſee then the nature of ſin, how it maketh a man abhominable and deteſtable in the ſight of God.

Seeing this is the nature and fruite of ſin, that it defileth and ſtaineth both body and ſoule, and maketh them farre more loathſome and vile than any Toad or Serpent, how ſhould we abhor ſinne and every wicked way? Wee will bee very loath to eate poyſon or Rats-bane, or any thing elſe wherein is danger: Oh, ſin is a kind of Rats-bane, which infects and poyſons both body and ſoule, and therefore let us ſhun ſinne, and touch it not. *Vſe 1.*

When as wee bee defiled with ſinne, and ſo made filthy and uncleane in the ſight of God, and more vile than a Leper, or Dung-hill, or Carrion, Toad, or Serpent: Oh let us pray with *David*, to bee waſhed and purged from our filthineſſe, let us Repent of all our ſins, bewaile our uncleaneneſſe: Let us *Vſe 2.*

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by faith, as with a bunch of *Hyssop*, besprinkle our soules with the bloud of Jesus Christ.

Doct. 3. The Ceremonies under the Law were but to lead us unto Iesus Christ.

Seeing *David* desired to bee *purged with Hyssop*: We learne hence, that the Lord would not that man should despise such Ceremonies and Types of Christ, as hee himselfe commanded in the time of the Law; and though it may seeme a vaine and needlesse thing to besprinkle them with a bunch of *Hyssop*, dipped in the bloud of a Beast, yet, seeing it was the Commandement of God, they did not despise the Ceremony, being a Type of the bloud of Christ; When they could not behold with bodily eyes the bloud of Christ, it pleased God by such Ceremonies and Types to helpe their Faith, by sprinkling the bloud of a Beast, to shew unto them that they must bee sprinkled in their soules with the bloud of Jesus Christ.

Vse. Obedience required to Gods Ordinances.

Hence we learne by the example of *David*, and all the holy Fathers and Servants of God, in the time of the Law, to use all such Sacraments and Ceremonies as God commands in his Word

Word for the helping of our Faith; we cannot see the bloud of Christ, nor touch it with our outward sences; yet the Lord hath appointed the Sacrament of Baptisme, and the Supper of the Lord, that in them we might see, feele, touch and taste, as it were the Body and Bloud of Jesus Christ. And therefore all those which despise these Sacraments, making little or no account of them, shew that they despise the Ordinance of God, and so make light of that which is ordayned for the good of their soules.

Marke further, when that *David* prayeth the Lord to purge him with Hyssop, the word signifies to purge by Sacrifice, even the Sacrifice of the Son of God, and by his death and bloudshedding to purge his sins away: So as he confesseth, there is nothing in Heaven or Earth, that is of force to purge him from his offences and uncleanesse, but the bloud of Christ alone. It is not the bloud of Bullocks, lambes, and Goates that can wash away the least spot of sin, but even the bloud of that immaculate Lambe Christ Jesus, and to him

Doct. 4. Christs bloud alone doth purge our sins. Heb. 9. 9. 1 Ioh. 1. 7. Rev. 1. 5. Iohn 1. 9. 1 Pet. 1. 2.

him all the Sacrifices had relation, and shadowed our Saviour Jesus Christ the true Paschall Lambe unto us.

The use of the Ceremonies under the Law.

And this was the reason why *David* maketh mention of *Hyssop*, that God would *purge him with Hyssop*, because God, in the time of the Law, ordayned this Ceremony for a confirmation of their Faith, and to helpe the people of the *Iewes* to the better sight and knowledge of the promised Messiah: For seeing our Saviour was not yet come into the World, and they could not see the worke of Redemption as yet performed, the Lord would leade them by these Ceremonies unto Jesus Christ, the promised Messiah, that they might see him, as it were before their eyes: For when they saw a Beast slaine, and the bloud spilt, they then tooke a bunch of Hyssop dipt in the bloud of the Beast, and besprinkled them that offered the same with the Bloud: They were thereby taught, even so much, that Jesus Christ, the Son of God, and promised Messiah should be slaine, and put to death, his bloud shed for their sins, and they must

Note.

by

by Faith, as a bunch of Hyſſope beſprinkle their ſoules with the bloud of our Saviour for the pardon of their ſins.

It is true indeed, that the Lord hath eaſed us in the time of the Goſpell, of all thoſe old and ancient Ceremonies; neither is it the Will of God, that we ſhould be clogged with the ſenceleſſe, needleſſe, and beggerly rudiments, being the Ceremonies and traditions of men, which become not the ſimplicity of the Goſpell. But yet he hath in mercy appointed certaine helps and meanes to leade us unto Chriſt Jeſus; as the two Sacraments to helpe our Faith: For we being as yet carnall, (alas) wee cannot behold no more than wee ſee: And therefore the Lord hath appointed them as helpes to leade us to this Saviour, to ſet him before our eyes in the water in Baptiſme, and Bread and Wine in the Lords Supper, that ſo our Faith ſhould be confirmed thereby, and we might even ſee Chriſt Jeſus before our eyes. And therefore as *David* did carefully uſe ſuch helpes and Ceremonies as GOD commandeth, for the ſtrength- Gal. 4. 6.

strengthning of their faith: So let us be as carefull to use the helpes that God hath left under the Gospell, for the strengthning of our weake faith.

Purge me with Hyssope.

The meaning of the words.

THe meaning is this, accept of that most perfect and Everlasting Sacrifice of Jesus Christ for the punishment due to my sin: As if hee should have said, O Lord, I confesse I have sinned exceedingly, I have bin borne in sin, and have by Murther and adultery deserved to be condemned eternally, and to have the curse and punishment due to my sin to bee cast upon me; but I beseech thee in mercy to accept of the death and bloud-shedding of thy Son, and my Saviour Jesus Christ, for the satisfaction due to my sins. *David*, hee watered his cheeks by day, and his couch by night: And indeed teares of true penitents, are the Wine of the Angels, and those that have a sorrowfull heart, hath the Sword of *David*, and the bow of *Jonathan*: for there is no

Rhe-

Rhetoricke in Gods sight to that of teares and sighes; for teares have a voyce, as it may appeare by *Davids* words: *Thou hast heard the voyce of my weeping*: And by our unfeigned teares wee offer violence to Heaven, and tye the eares of God to the tongues of men.

And whereas the justification of a sinner in the sight of God, stands on two parts: first, remission and pardon of sin: Secondly the imputation of Christs righteousnesse, methinkes the Prophet requires and begs both these at the hands of God: First, to bee purged, or as the word signifies, to purge, (not by washing) but by sacrificing, to appease the wrath and anger of God, by the bloud of Christ: Secondly, when he prayeth to be washed, he desireth to be made pure and righteous, not in his owne righteousnesse, but onely in the righteousnes of Jesus Christ, imputed to him, and laid hold upon by faith.

Seeing *David* entreates the Lord that he would *Purge him*: that is, accept of the most perfect Sacrifice of Christ Jesus,

Doct. 5. Salvation is to bee

ought for only in Christ.

1 Joh. 1. 7. 1 Pet. 1. 18 Rev. 1. 5.

sus, for the punishment due to his sins: we learne that there is no Name given under Heaven, whereby a man shall be saved but onely in the Name of Jesus Christ: it is not the bloud of Bullocks, Lambes, and Goates, that can wash away the least spot of sin, but onely the bloud of that immaculate Lambe Christ Jesus. It is Christ himselfe that must purge us, who is our High Priest; for we cannot pacifie and purifie our sinnes by Hyssop, or by the bloud of a young Heifer, or by oblations and offerings: nothing but Christ, and his merits can wash and purifie us from our sins; it is onely he that hath purged our sins by shedding his owne bloud, and hath procured us of the pardon of our sins; and now sitteth at the right hand of God, making still intercession for all true penitent sinners.

Vse 1. Hence wee see the endlesse and unspeakable mercy of God to miserable men: who when no other meanes could be found, no water or hearbe could heale the soule of a sinner, and wash him from sin, and the punishment of it, but

onely

onely the precious bloud of the Son of God, was content to give his owne Son to death for us, which made S. *Iohn* to admire it: And if God hath not fayled us in this, but could rather bee content to have his onely Son put to death, and hang on the Crosse, than we should perish, how should he deny any smaller and lighter matters vnto us? Ioh. 3.16. Rom. 8.32

Behold here the greatnesse and heynousnesse of mans sins, which could bee purged by no Angell in Heaven or earth, but onely by the bloud of Jesus Christ alone: If all men and Angels should have dyed, and bin cast for ever into Hell fire, they could not satisfie the infinite wrath of God for one sin, but the bloud of Jesus Christ must be shed, else we can have no pardon. *Vse* 2.

This condemnes that wicked and erroneous Doctrine of the Papists, who teach indeed CHRIST by his Death, hath satisfied Gods justice for the fault and eternall punishment due to their sins: but men must either in this life by workes, or buy it of the Pope, or else in Purgatory satisfie Gods justice *Vse* 3.

for temporall punishments: Now then what is this but to make the Sacrifice and Death of Christ imperfect, when as it must bee patched and peeced with mens merits; but we beleeve and hold, Christs death is a sufficient Sacrifice for all our sins.

Vse 4. Rom 6. Galat 3. Would you then have the pardon of your sins? every sin deserves death, and the curse of God: Now there is no way but this, to beleeve in Jesus Christ, to embrace him by Faith, that so God the Father may for his sake pardon our sins, accept of his death and passion for the punishment of them all.

And that wee may bee purged from our sins, both the fault and the punishment, by the Blood and Sacrifice of Christ, wee must first repent of them with *David*, be grieved for them, bewayle them, amend our lives, and become new Creatures in Christ Jesus, we must begge for pardon of them at the hands of God; wee must doe with our sins, as *Phineas* did with *Zimri* and *Cosbi*, pierce them even through and through.

Second-

Secondly, besides we must be sprinkled with Hyssope: that is, as in the time of the Law, they dipped the Hyssop in the bloud of the Beast, and so besprinkled the person to be cleansed: even so must we by Faith as it were with a bunch of Hyssope, apply the bloud of Christ, and by faith besprinkle our defiled consciences, it will cleanse us from all our sins, and satisfie the wrath of God for the punishment.

But if men either doe not repent of them, and leave their sins, or doe not come with faith, to apply the bloud of Christ, they cannot have pardon: as if there were a soveraigne plaster to cure any sore, if a man doe not apply it to the wound, but let it lye in a boxe, it will doe him no good: So unlesse we apply the bloud of Christ to our wounds and sores by Faith, alas it cannot helpe us: And as the woman with the bloudy issue touched Christs Garment and was healed; So if wee can by faith touch the bloud of our Saviour, and apply it to our selves, it will heale all the bleeding wounds of sin.

The second request is, that God would wash him and make him pure, not imputing his offences unto him, but covering them in the Death and Obedience of his Son Jesus Christ: And therefore in the second part of this verse he prayeth for the imputation of Christs righteousnesse: Namely, that God would not onely remit the punishment due to his sins, but look upon him as he is in Christ covered with his righteousnes, and that God would account him just for our Saviours obedience, holinesse, satisfaction, and righteousnesse. For when God beholds a poore sinner covered with righteousnesse, holinesse, and obedience of the Son our Saviour, then hee accounts him as no sinner, but just and righteous: Even as a man beholding any red thing through a red glasse, it appeareth red, or of the same colour: so if the Lord looke on us in our Saviour, wee seeme righteous and holy before him.

Psal 32. 1, 2.

Whereas the Prophet *David* intreates the Lord to wash him, he shewes that he was defiled with sin, and stayned

Doct. 6. Sin defiles a man.

ned with uncleaneneſſe, and ſo ſtood in great need of Gods mercy, to cleanſe his filthy ſoule, and defiled conſcience, now polluted with moſt vile adultery, and filthy uncleaneneſſe: That his ſoule was now beſprinkled with the innocent bloud of that faithfull ſervant, and loyall ſubject, *Vrias* the Hittite. And as it was with *David*, ſin infected him, made him vile and loathſome, filthy and abhominable in the ſight of God: Even ſo it doth begrimethe face of the beſt foGods Children, it ſtaines and pollutes them both in ſoule and body: yea, no carrion is more loathſome and odious than a ſinner defiled and polluted with ſin, is in the ſight of God.

The Leproſie was a loathſome diſeaſe, it infected the body, and the very garments; yea, the ſtones and timber: But this ſpirituall leproſie, ſin, infects the whole man, body and ſoule: yea, it infecteth Heaven and Earth, and all other creatures in the World; and there is nothing that can take away the ſpots and blemiſhes of ſinne, but onely the precious bloud of JESVS CHRIST,

laid hold on by true faith.

Vse 1. Well, seeing all of us are thus defiled with sin, as *David* was, in soule and body, let us desire to be washed: let us bewaile them, loath, and hate them, intreate the Lord that he would not impute our sins unto us, but cover them under the Robe of Christs Righteousnesse: And that we should abhor every sin for this cause, because it defiles us, it pollutes us, and makes us unworthy to appeare in Gods presence.

Vse 2. Seeing *David*, though an holy Prophet of God, a man after Gods owne heart, yet desires the Lord to wash him from his sins, and to cover them in the obedience of Christ Jesus applyed by faith: wee see that no man is able to stand before the face of God in his owne Righteousnesse in his owne workes or worthinesse: For if any might, who might better have done it than *David*, a man truely sanctified, a holy Prophet, a man after Gods owne heart? Yea, the Esay 64.6. Prophet *Esay* saith, that all our Righteousnesse is no better than a stayned clout, full of bloud and all pollution:

And

And as St. *Paul* desires that hee may not be found in his owne righteousnesse, and worthinesse at the day of Judgement, but in the righteousnesse of Christ, laid hold on by Faith. And therefore let us renounce all our owne goodnesse and worthinesse, and account all but as dung in respect of Christ and his righteousnesse. And as for the Church of *Rome*, wee may see their intollerable pride, that they doe so much rest and relye upon their owne goodnesse and worthinesse, merits, and righteousnesse, to stand upon it, and appeare in it for remission of sins, and life eternall. But (alas) if *Paul*, *David*, and all the Saints of God abhor themselves in dust and ashes, desire to bee purged and washed, and covered in the Obedience and Righteousnesse of Jesus Christ, yea, count all their owne Righteousnesse but as dung, and dare not appeare in it before the seate of Gods Judgement, but in the Righteousnesse of Christ: shall any Papists of them dare to stand before GOD in Judgement, in his owne righteousnesse and worthinesse? no,

Phil. 3. 9. 1 Cor. 1. 30.

no, no; hee ſhall tremble and quaile, and not abide ſo great and glorious a preſence.

I ſhall bee cleane, I ſhall bee whiter than Snow.

IN theſe words the Prophet ſhewes the event and iſſue of this, when a man doth truely repent, is reconciled to God in Jeſus Chriſt, and is waſhed and purged from his ſins by faith in Chriſts bloud: then hee is made, of a moſt vile and loathſome ſinner a moſt bleſſed and moſt holy child of God; of a filthy uncleane limbe of the Divell, a bleſſed member of Jeſus Chriſt, beautifull and glorious in the eyes of God, being covered in Chriſts righteouſnes.

Doct. 7. The woefull eſtate of all naturall men

Seeing *David* faith, when God ſhall pardon him his ſins on his true Repentance, and bee reconciled unto him, covering his ſin in the merits and obedience of Chriſt, *Then he ſhall be cleane*: Then before a man repent, bee reconciled to God by Jeſus Chriſt, and be purged from his ſins, hee is moſt uncleane and filthy, vile, loathſome, and abhominable

nable in the sight of God: and indeed so he is; no carrion worse, no Toad so ugly, nor Serpent so full of poyson, as a filthy sinner polluted with sin, till hee repent, get the pardon of them, and be reconciled to God by Christ, I pray you take knowledge of this Doctrine, whatsoever thou art, high, low, rich, poore, young, old, Prince, or Noble: till thou repent, till thou turne to God, till thou get the pardon of thy sins, and be washed by faith in the bloud of Jesus Christ, thou art most vile and miserable, thou art most uncleane and filthy, thou art more ugly than the venomous Toade, more loathsome than the Serpent, more filthy and stinking than the carrion: yea, no creature is so loathsome before God as a filthy sinner, that lives in sin without Repentance, that is not washed and purged from them in the bloud of Christ. *David*, he thought hee could never bee cleane, and purged of his sinnes till hee had confessed them, and labour'd to repaire the ruines of so great offences, which made him so couragiously accuse himselfe, defying the Divell and his flat-

flattering pleasures. *David* did not leave one sinne, but thrust it head-long out of his heart by Repentance and contrition.

Vse 1. Well, seeing this is the woefull and miserable estate of all impenitent sinners, how should this move every one with speed to repent, to turne to God, to seeke to be reconciled to God by his Son, and our onely Saviour, to desire pardon and forgiveneſse of all his sins, to be washed and cleansed from them all in and by the Bloud and Merits of Christ: For this know, I say, till thou art reconciled to God, doest repent, art washed and cleansed, thy case is fearefull, thou wert better be a Toade than a man without this: thou mayst goe in silke and velvet, in gay and golden apparrell, thou mayst have a faire body, perfume thee with sweet odours, &c. but till thou Repent, thou art filthy and loathsome in Gods sight.

Oh how should this serve to plucke downe the pride of many impenitent transgressours: men and women thinke highly of themselves, ruſtle it out in Silke

Silke and Velvet of the newest fashion; but all this while they know not that their poore soules are loathsome in Gods sight, that God hates them, and cannot abide them: Oh then be washed, be cleansed in the bloud of Christ, which alone can wash away our sins.

Oh that men would remember that saying of Christ, *Thou art poore, blinde, miserable, & naked*; then they would say with *Iob*, *I abhor my selfe, and repent in dust and ashes*: Then they would never give any rest unto their soules untill they have repented, and got pardon, be reconciled, and washed from their filthy sinnes. Esay 1.16. Rev. 3.14. Iob. 42.6.

Seeing *David* acknowledgeth, that when he shall repent, get pardon of his sins, bee reconciled to God, be washed from the filthinesse of his sin, then *he shall bee cleane*, and white, yea, most white, even as Snow: Hence we learne, that as a filthy transgressor that lives and goes on still in sin without Repentance, there is no creature more ugly, hatefull, and uncleane: So the child of God, that doth repent, that is washed in the

the bloud of Christ, reconciled to God, hee is a blessed and glorious creature, most beautifull and faire in the sight o, God; not by any goodnes or worthinesse of his owne, but by the mercy of God so accompting us, and the Merits and worthinesse of his Son Jesus Christ, in whose Righteousnesse we shall bee found righteous, and by whose merits and worthinesse wee are covered. The Saints of God goe in long white Robes, which are made white in the bloud of the Lambe.

Can. 1. 7. Ezek. 16. 8 10. 11. 12. Rev. 13. 8. 1 Cor. 9. 10

Seeing this is the blessed and happy estate of all those that doe truely repent, be reconciled to God, embrace and beleeve in Jesus Christ, are washed and cleansed from their sins in his Bloud, and covered in his Righteousnesse: Oh how should it move every man and woman to run to God, to forsake their evill waies, and their filthy sins; to put on the Lord Jesus Christ, to beleeve, to become the Sonnes and Daughters of God It is an honourable thing to be a Son to an earthly King, to be cloathed in cloth of gold, &c. But if we compare

this

this with the blessed and glorious estate of Gods Children, it is but dung and beggery, it is but like rotten rags and beggers clouts, taken off the dunghill: *He that is wise, shall shine as the firmament; and he that converts many to righteousnesse, shall shine as the Sun in the Firmament*: Oh then againe and againe, let us repent, let us be reconciled to God, get this wedding garment, which will make us beautified before God. Dan. 12.

Another use is this, seeing that the state of Gods Children even in this World is so blessed, and so glorious, so beautifull and excellent, being reconciled to God, washed in the bloud of Christ, and cloathed with the most pure robe of Christs Righteousnes; here is matter of comfort to all the poore children of God, whom the World is not worthy of: Alas, they are esteemed as beggers, they are esteemed as vile, and base, miserable, and cast-awaies by ungodly men, they are made as the Dung in the streets, and the off-scouring of the World, and men even tread and trample them under their feet: Now what is that *Use* 2.

that which may comfort the hearts of Gods Children? Surely this, that though they seeme vile, base, and miserable in the blind eyes of all sinfull men: yet they be most white, beautifull, and glorious in the eyes of God our Heavenly Father: Though the World hate us, contemne us, be weary of us, loath and abhor us; let us remember the Lord loves us, takes delight in us, we are faire and most beautifull in his sight. They doe not see what wee be, they cannot know that we are little Princes, Sonnes, and great Heires of the Kingdome of Heaven, the Sonnes and Daughters of the great God; and therefore this may teach us patience, seeing wee know that God loves us, and that wee are deare unto unto him, though the World hate us: so it is with many Prophets of God, and true beleevers, whom the World was not worthy of.

1Ioh. 3. 2.

Heb. 11.

Lastly, here is matter of great comfort and consolation to all grievous sinners, that have committed many and grievous sins, that if they will unfeignedly repent and turne to God, embrace and

and lay hold on Christ, God will make them of the curſed fire-brands of Hell, Heires of the Kingdome of Heaven; of the limbe of the Divell, the members of Jeſus Chriſt; of Adulterers and filthy ſinners, ſuch as *Ioſeph* was, chaſt and pure, and the holy ſervants of God. This the Lord promiſeth men, that if they will repent, turne to God, and forſake their ſinfull waies: Then, *Though their ſins were as red as ſcarlet, I will make them as white as ſnow: though they were as crimſon, yet will I make them as clean as wooll*: That is to ſay, though men be guilty of bloudy ſins, notorious crimes, as *David* of murther, uncleanenesſe, whoredome, adultery, covetouſneſſe, ſwearing, contempt of the Word of God, &c. Yet if thou haſt the grace to repent, certainely the Lord will moſt thorowly purge and waſh away all thy ſinnes, he will ſeale thee a generall pardon of them all, if thou wilt onely repent, and lay hold upon Chriſt. Eſay 1.18 19.

O then let me ſpeake unto you in the name of God: haſt thou bin a vile blaſphemer? haſt thou bin a contemner of

the Word? a persecutor of Gods Children? hast thou bin a murtherer, a cruell oppressor, usurer? hast thou bin an Adulterer, a filthy liver? Well, if thou now repent, turne to God, bewaile thy sins beg pardon for them, if thou wilt renounce, leave, and forsake them, become a new creature in Christ Jesus, and amend thy sinfull life, and as *David* did, dis-throne Sathan, and cast out of thy mind and heart those legions of sinnes, which by Nature we have, and by our over-sight committed: Loe then, God doth this day offer mercy unto thee, he will embrace thee, as he did the Prodigall child, he will wash thee in the bloud of his owne Son, hee will cover thee in his Righteousnesse, hee will pardon all thy sinnes, and never lay them to thy charge; hee will make of thee that art a vile and miserable sinner, a very Firebrand of Hell, a blessed member of Jesus Christ. And therefore let not the number or greatnes of thy sins hinder thee; for if thou canst repent, God will pardon them all, and receive thee to mercy: O then, if thou wilt not for all this repent, and

Luk. 15.

turne

turne to God, leave and forsake thy sins and impieties, become a new creature in Christ Jesus, but lye in thy sins, and wallow in the filth of them still, and harden thy heart against all the sweet and gracious offers of mercy, how art thou worthy to perish, if thou shalt despise so great salvation? 2 Cor. 5. 18

VERSE 8.

Make me to heare of joy and gladnesse, that the bones which thou hast broken may rejoyce.

David having in the former Verse craved mercy at the hands of God, for the pardon of his sins, which were both many and great, hee doth in this Verse beg at Gods hands, the blessed fruite of the same: Namely, the blessed and comfortable perswasions of Gods mercy, and assurance of his love, for the pardon of his sins, that God would even testifie unto his poore soule, and

David heere intreates for peace of conscience

Sin had taken away his inward joy.

wounded conſcience by his Spirit inwardly, that he was appeaſed and pacified him with, and in Jeſus Chriſt reconciled unto him, that ſo being thus ſatisfied of Gods love, of reconciliation with God, and the remiſſion of his ſins, his wounded conſcience might be comforted, his dying ſoule, and heavy heart might bee reſtored, and his exceeding ſorrow might bee mitigated and aſſwaged. *David* now at length knew, that nature was an ill guide to Heaven, therefore hee deſires the Lord to direct him in his waies, that he might heare of joy and gladneſſe, *That the bones which thou haſt broken may rejoyce.*

Parts of this verſe.

In this ſame Verſe note two ſpeciall points. Firſt, what is the thing *David* ſo earneſtly craveth of God: Namely, that he would cauſe him to heare comfortable and happy newes of Gods mercy and aſſurance of the remiſſion of his ſins, *Make me to heare &c.*

Secondly, the end whereof he ſo begs and requeſts for this: Namely, that his broken heart, and bleeding conſcience might be comforted, and his unſpeakable

ble griefe by the feeling of God love might be finiſhed, *That the bones which thou haſt broken may rejoyce.*

Make me to heare.

AS if he ſhould have ſaid, O Lord, I beſeech thee to witneſſe thy love and favour unto me, yea, I beſeech thee ſend thy bleſſing and Holy Spirit, to certifie my conſcience of the bleſſed pardon of all my ſins, that thou wilt not enter into judgement with me for them.

And that which *David* doth here confeſſe of himſelfe, all the children of God ſhall one day be ſure to find experience, that ſin doth ſpoyle them of their inward peace and joy: Oh then, if wee could remember how ſweet the joy and peace is, which by ſin wee loſe, for the vaine and tranſitory pleaſures of ſinne, which are but for a ſeaſon, wee would never make ſo bad exchange.

The maine point is, what it is that *David* ſo earneſtly craves of God: namely, that God would aſſure him of the bleſſed pardon of his ſins.

But some may say this seemes needlesse, did not the Lord send *Nathan* to him, who (after *David* had confessed his sin) told him, *The Lord hath pardoned thy sin, thou shalt not dye*: How then comes it to passe, that here hee praies the Almighty to cause him to heare and feele this the remission of his sin? I answer first, it is true, that *Nathan* the Prophet of God did assure him of the remission of his sins upon his true repentance: But yet *Davids* heart being wounded with sin, could not so fully feele and find the assurance of Gods love and remission of his sinnes, and therefore entreates the Lord to certifie his conscience inwardly by his Spirit, and to assure him of the same. Secondly, I answer, that though *David* heard *Nathan* tell him, that the Lord would remit his offences, yet hee judged the outward testimony of all men and Angels as nothing, unlesse the certificate and testimony of the Holy Ghost goe with it, inwardly to certifie, assure, and perswade the poore wounded conscience of Gods love and favour.

2 Sam. 12. 13.

Hence we may learne sundry points of instruction. First, that as *David* praies to be assured of Gods love, and the remission of his sins: so every true child of God that beleeves, and repents of all his offences, may know and be resolved in his conscience of Gods love and favour, and the forgiveneſſe of them all. And in the Articles of our Faith, wee doe profeſſe, wee beleeve the remission of our sins, and life everlasting: And seeing we pray for this, that God would forgive our sins and trespasses, therefore we beleeve it, else we sin in praying for it: so that every one that truely repenteth, and embraceth Jesus Christ, is a new creature, hates vile waies, endeavours in heart and life to please God, hee may know, and be assured that hee is reconciled to God, and his sins pardoned.

Doct. 1. Every child of God may be assured of the pardon of his sins.

2 Pet. 1.

This condemnes that helliſh Doctrin of the Papists, who teach and hold, that no man can be assured of the pardon of his sins, unleſſe God send a revelation from Heaven to doe it: And that it is a vertue of Faith, to doubt of Gods love. But how did *Paul* doubt, when he saith,

Vſe 1.

Rom. 8. 38. Iob. 13. 15. 19, 25. Pſ. 115. 1.

I am fully perſwaded, &c. Alas, how dare a vile ſinner, not juſtified nor aſſured of Gods love, and the pardon of his ſins, how dares he come to call on God, and make his prayer unto him? Dares a Traytor come to his King, ſpeake unto him, not having pardon? Well this Doctrine of doubting, it is a Racke for all wounded conſciences, and afflicted ſoules, when they cannot tell whether God loveth or hateth them, nor know not that their ſins be pardoned.

Vſe 2.

And therefore that Religion which teacheth doubtings, and pronounceth them accurſed, who hold that a man may be aſſured of ſalvation, we accurſe it as a Doctrine Enemy to Faith and Salvation. And indeed, it is ſtrange to ſee, that whereas they teach, a man is able to fulfill the whole Law of God, and by his workes to merit eternall life; yet they accurſe him, if he ſay he is ſure to be ſaved; ſo directly doth one point of their falſe Doctrine impugne another. Indeed it is no marvaile though their Religion can yeeld no comfort for the certainety of Salvation, ſeeing they draw men

men from off the Foundation Christ Jesus, in whom onely it is promised, that we shall find rest for our soules.

Seeing *David* prayes for this assurance of Gods love, to bee assured of the pardon of his sins by his Spirit, and that upon his true Repentance, this shewes that the confidence that most men have, is a fond presumption and security: They would not doubt of Gods Love for all the World; they beleeved ever since they were borne, and thus they brag of their strong faith, but they deceive themselves; for till a man doe repent, turne to God, beleeve in Christ, become a new creature, he can have no assurance of Gods Love or pardon for his sins.

Let all true Christians examine themselves, whether they feele and finde this blessed assurance and perswasion of Gods love, and the pardon of their sins. If thou hast it, make much of it, lose it not: If thou want it, use all meanes, give all diligence to get it, repent, turne to God, beg mercy and pardon for thy sins, embrace Jesus Christ, beleeve in him, that thou maist be assured, and never be

at

at rest, till thou canst say, I am perswaded of Gods love in Christ Jesus: *I know my Redeemer liveth*: I am perswaded I am the child of God, else a man can have no joy, peace, nor comfort.

Doct.2. Mans testimony of the remission of sinnes is nothing without the Testimony of Gods Spirit.

Though *Nathan* had told him his sins were forgiven, yet *David* could not bee assured, till he felt the inward assistance and certificate of Gods Spirit, to perswade and witnesse the love of God unto him for the pardon of his sins.

Hence wee learne, that it is not the testimony of all men and Angels, that can assure us in our soules of Gods love and pardon of our sins, without the inward speciall certificate and perswasion of Gods Spirit, who is called *the Spirit of Adoption*, because hee doth reveale, yea, perswade, and also assure our soules that wee bee adopted. If *Peter*, *Paul*, *Nathan*, yea, all the world, nay, if any Angell from Heaven should tell me I am the child of God, yet unlesse God doth further certifie my conscience inwardly by his Spirit, I should not be assured, but doubt still, even as *David* did in this place, although *Nathan* had said,

Rom.8.15

Note.

Thy

Thy sins are forgiven; yet *David* could not be assured, untill he had the inward and comfortable perswasion of Gods holy *Spirit*. Men cannot know the secret counsell of God, they may deceive, and be deceived; but the Spirit of God knowes all things, and the Apostle saith, *Yee have not received the Spirit of bondage to feare againe: but we have received the Spirit of adoption, whereby wee cry Abba Father. The same Spirit beareth witnesse to our Spirit, that wee are the children of God, and because yee are Sons, therefore God hath sent forth the Spirit of his Son into your hearts, whereby we cry, Abba, Father.* Againe, *God the Father hath sealed us, and put into our hearts the earnest of his Spirit.* So that you see, it is the onely worke of the Spirit, to assure our hearts and consciences of Gods love, and the pardon of our sins, and without this inward certificate and assurance of the Spirit, all the testimonies of men and Angels cannot assure our consciences.

1 Cor. 1. 10. Rom. 8. 15 16.

Galat. 4. 6.

2 Cor. 2. 22.

Well then, seeing that there can be no assurance in a mans conscience of the remission

mission of our sins, and life eternall, but by the inward certificate and testimony of Gods Spirit, let us pray for this, labour to finde and feele our hearts perswaded and assured inwardly by the Holy Ghost of the pardon of our sinnes, and the love of God in Christ. *Prove your selves whether yee bee in the faith.* And because men are deceived generally with a fond presumption and foolish Opinion, that they bee the children of God, and shall be saved; and this carnall presumption is more common than true saving Faith, I will shew how we may know this testimony and certificate of Gods love, when it is in our consciences.

2 Cor. 13. 5

Markes of Gods Spirit.

1. That man repents of his sin.

First, the Spirit of God assures no such man remission of his sins, but such as be humbled for them, repent of them, leave and forsake them, become new Creatures, and walke in newnesse of life. And therefore if thou livest in sin, bee neither humbled for them, nor bewaile them, hast an intention to live still in thy sins, ignorance, lying, swearing, covetousnes, uncleanenesse, &c. Thou canst have no

assurance

assurance of Gods love; and this assurance of thine if thou hast any, itis meere self-conceit: For where men doe not repent, and turne unto God, and amend their lives, there is no Faith, neither is the Spirit of God remaining in them; and therefore they cannot be assured of Gods love and mercy.

2. Is perswaded of the Spirit.

Secondly, the Spirit of Adoption doth not onely tell a man that he is the child of God, but doth by sundry Arguments and reasons perswade the child of God, that he is elected, that God loves him, and that his sins be forgiven. But wicked men have no such thoughts in their hearts, onely they have a sound Opinion and conceite, which is no good ground, neither did the Spirit of God ever perswade their hearts thereunto.

3. The effects will appeare.

Wee shall know the testimony of Gods Spirit, that it is sure and sound by the fruites and effects of it; for if the Spirit of God doe truely testifie the love of God for the remission of our sins, and life eternall: then it will follow, that we shall hate our sins, loath and abhorre them, because they grieve our most gracious

cious God and loving Father: Yea, we shall desire in all things to honour the Almighty, to doe his Will, to please and serve him: So that if we find and feele these things, a true hatred and dislike of sin, because it dishonours the Lord, & desire to live in Holinesse and Righteousnes before him all our dayes: It is a certaine signe, that the Spirit of the Lord doth assure us of our reconciliation with the Lord. But if men find not this; no hatred of sin, no love to obey his Will and keepe his Commandements, but ignorance, rebellion, and the like: let them brag what they willof their strong faith, feeling of Gods love, and I know not what, yet it is certaine, they have not the Testimony of Gods Spirit which *David* prayeth for here, but a fond and foolish opinion proceeding of self-love, carnall security, & devillish presumption, which in the end will faile them.

Make me to heare of joy and gladnes.

Doct. 3. God conveies comfort unto

IN these words note a third point of Doctrine: Namely, whence and where *David* looked for comfort: as from

from the Word of God, hearing the same opened, and preached unto him; so that in his example we learne that all true comfort, and spirituall consolation, is to be learned and searched out of the Word of God; that is the Store-house of heavenly comfort. And therefore our Saviour Christ bids us search there for consolation: *Search the Scriptures, for in them yee thinke to have eternall life.* Againe, it is called *Spirit and Life*, because God uses the Preaching and ministery of the Gospell to beget spirituall life. It is called, *The Word of truth, even the Gospell of our salvation.* The Lord might have illuminated the mind of the *Eunuch*; *Act. Chap.* 8. by the mediate working of his owne Spirit, and have made him understand the Scripture which he was reading without any interpreter, but it pleased the Lord to doe it by the Ministery of *Philip*: He might have likewise communicated his Spirit to *Cornelius*; *Act.* 10. But the Lord would not doe it, but by the Ministery of *Peter*. According to that of the Apostle, 1. *Cor.* 1. 11. *It hath pleased the*

us by the Ministery of his holy Word.

Iohn 5 63

Ioh. 6.63.

Eph.1.13.

the Lord by the foolishnesse of Preaching to save so many as beleeve; And so many shall beleeve, as are ordained to eternall Life If then thou bee desirous with *David, to heare of joy and gladnes*, and to have assurance of the pardon of thy sins, then reverence the Ministery of the Word, by which the Lord communicateth his Spirit to such as he will save. And surely this must needs bee an exceeding comfort to all the Children of God, that God doth not onely freely forgive them their sins, but also telleth them of the forgivenesse of the same, sealing up their hearts by his holy Spirit, the testimony thereof.

Vse 1. Seeing God hath appointed the Ministery of his holy Word to be the meanes to work all true & spirituall comfort: oh then in all our needs, wants, and distresses let us search the Word of God, there is comfort to be found, many heavenly and sweet promises of the Gospel, to quicken and renew our poore distressed soules; and this the Prophet *David* knew by good experience, that there is more sound comfort in the feeling of

Ps. 119. 50
Ps. 84. 1, 2.
Ps. 43.
Ps. 4.

Gods

Gods love, than in all the World beſides. It may well bee compared to the Tree St. *John* ſpeaketh of, which beareth twelve manner of fruites; and the leaves of the Tree ſerve to cure & helpe diſeaſed and wounded ſoules, and the fruite of the Tree of the Word of God is moſt ſweet and pleaſant, and therefore let us, if we would deſire true comfort indeed, ſeeke it in the meanes: namely in the Word and Miniſtery of the holy Goſpell. Rev. 22. 2.

Vſe 2. This ſheweth, that all thoſe be enemies unto their owne ſoules, that deſpiſe the Miniſtery of the Word, and the Preaching of the Goſpell. If ever thou find one jot of true comfort, thou muſt have it in the meanes that God hath ordained: namely, in the Miniſtery of the Word: let men ſeeke it elſewhere, and they ſhall find none. Men may ſeeke delight and joy in their Gold and Silver, in merry company, in this, or that, as men uſe to doe; but (alas) they cannot find it there: yet experience ſheweth, that diſtreſſed ſoules full of woe and miſery could never find true comfort in

any thing, / ſave in the Miniſtery of the Word of God, & there they have found endleſſe comfort, by hearing of the bleſſed and ſaving promiſes of the Goſpell: and therefore if a man ſhall neglect or deſpiſe the Word preached, how can they ever find joy or gladneſſe, or any dram of ſaving comfort?

Whereas *David* craves of God, that he would cauſe him to heare of joy and gladneſſe, that is, that his ſins were all pardoned, and he reconciled to God in Chriſt, that ſo he might have ſome good matter of joy and gladneſſe. For the eye of *Davids* reaſon made him ſee more than the eye of Nature could let him ſee, for till *Nathan* did open the cauſe by a Similitude, he thought all was well on his part, which tooke *Davids* eares and attention the better.

Doct. 4. Where ſin is not pardoned, there can be no true joy.

Wee learne hence, that there is no ſound joy nor comfort in any man or woman, but onely in the free pardon of his ſin, and feeling of Gods love in Chriſt: And all other love which men doe frame and deviſe unto themſelves, alas, it is but from the teeth outward, it

is

is not ſound, nor durable, it is but carnall and earthly, and will eaſily be loſt: *Thus ſaith the Lord, let not the wiſe man reioyce in his wiſedome, nor the ſtrong man in his ſtrength, nor the rich man in his riches; but let him that glorieth glory in this, that he knoweth me to bee the Lord:* And without this there can bee no perfect joy, as we ſee in *David*, and ſo in all diſtreſſed offenders, till they feele the aſſurance of Gods love for the pardon of their ſins. Ier 9.23.

Vſe 1. This ſhewes that the common joy of moſt men and women, is but a carnall joy, earthly, and vaine, it is not ſpirituall, it is not true joy: For all the while they eate, drinke, make themſelves merry, laugh, and be joviall, they live in ſin, in danger of Gods anger and condemnation; no feeling of Gods love, no aſſurance of ſalvation; and then how can they have any true joy, for this proceeds in the aſſurance of Gods love, and the remiſſion of ſin: *The Kingdome of God ſtands not in meat and drinke, but in righteouſnes, peace, and joy in the Holy Ghoſt; but unto the wicked there is no peace.* Rom. 14 7. Eſay 57.21.

Object. *Object.* But doe we not see that wicked men that live in sin, that be notorious sinners, swearers, blasphemers, drunkards, &c. that these live in mirth and jollity, in eating, drinking, in ease and idlenesse; and the Children of Heaven have much sorrow and heavinesse, grief, trouble, and wrong?

Answ. *Answ.* Yea, it is true, that wicked men that live in sin, passe their daies in eating, drinking, sport, and pastime, no sorrow, nor heavinesse, but spend their dayes in pleasure; *but suddenly they goe downe to Hell.*

Iob. 21. 13
Psal 37.

Now who will call this a true joy? Nay, it is a Swinish and brutish joy, carnall and fleshly, for if they knew all, and saw their misery, that they bee in danger of Gods eternall vengeance of Hell and damnation, oh then they would mourne, and turne all their mirth into teares. If a Traytor be apprehended, arraigned, convicted, and condemned to be hanged, drawne, and quartered, and looke for nothing but present death, and execution, and yet for all the sentence pronounced unto him, that hee should dye,

dye, would fall to eating and drinking, (as the world goes now) rather than to pray, and repent him of his wickednesse, thinking onely to riot and revell, to cheare his heart before he depart this world: would not all men say hee was a mad man, and out of his wits? this is the case of all lewd men, they already are condemned, they want nothing but execution, and lye in danger of Hell-fire: Alas, what cause have they to be merry, but rather mourne and grieve, therefore their mirth is but madnesse. Iames 4.9.

Seeing then we can have no peace of conscience, nor any sound comfort untill we have the feeling of Gods love, and full assurance of the remission of our sins, let us never give any rest to our soules, untill we have repented, and got some blessed perswasion of the Almighties love in Christ, and some warrant from his Spirit that our sins are done away: for the Kingdome of the Lord stands not in any outward thing, but in righteousnesse, peace, and joy in the Holy Ghost. Alas, if any of us were condemned to Death, lying in Prison, looking *Vse* 3. Rom. 14. 17.

for nothing but preſent Execution, what could doe us good? There were then no joy in wife nor children, Lands nor livings, meate nor Muſicke: No, no; unleſſe we have the Kings pardon, we cannot be merry, but would contemne all thoſe things: Even juſt ſo, when a poore ſinner is arraigned, and condemned in his owne Conſcience for his offences, hath no feeling of Gods love and mercy for the remiſſion of them, how is it poſſible that he ſhould have one dram of joy, till the Lord in mercy ſeale to his poore ſoule a generall pardon by his Spirit, dipped in the bloud of Chriſt Jeſus. Well then, let us never be at peace, nor give any reſt unto our ſoules, untill we have got comfortable perſwaſion of Gods mercy for pardon of our ſins.

That the bones which thou haſt broken may rejoyce.

2. part of the verſe.

THeſe words containe in them the ſecond part of this Verſe: and is as much, as if the Prophet ſhould have ſaid, O Lord, I intreate thee for Chriſt Jeſus ſake, to forgive me my heynous and

and bloudy ſins, and give me the bleſſed aſſurance of the ſame in my ſoule and conſcience, that ſo, feeling and finding that thou art reconciled, and haſt pardoned my ſins, my ſoule which is wounded and overwhelmed with griefe and ſorrow, as my bones and moſt ſtrong parts are waſted and conſumed, and my ſtrength decayed, may be reſtored, chered up, and gladded.

By this ſpeech he would ſhew his extreame griefe and ſorrow for his ſinnes, which was ſo extreame, that it waſted and conſumed his ſtrength, dryed up his bones, and ſpent his marrow. Pſ. 32. 3. 4.

Hence we ſee that there is no ſorrow to the heart of Gods children, like that ſorrow which is for ſin, and offendeth our moſt gracious God and mercifull Father. Great is the griefe of an Husband, that looſeth a kind and vertuous wife: And who can expreſſe the ſorrow of a Father or Mother for the death of their deare and onely Child? But yet all the ſorrow in the world is not compared unto that ſorrow and griefe of heart for ſin: This will wound this very conſcience, *Doct.* 5. No ſorrow in the godly like the ſorrow for ſinne.

ſcience, and cauſe much weeping and wayling, and great heavineſſe; it will even weaken the body, and ſtrength of nature; and if it be of any long continuance, it will waſt the bones, and conſume away the fleſh: *When I held my tongue, my bones conſumed.*

Lam. 16.2
Pſal. 32.
Pſal. 6.2.
Pſal. 38.

And the reaſon is this, becauſe a poore ſinner, being wounded in conſcience for ſin, and not feeling the love and mercy of God for pardon, ſees nothing but Hell, nothing but damnation and the wrath of God, which is a fearefull thing; for this cauſeth torments, and feares and terrours, and makes even a Hell in a wounded conſcience: And of all plagues and judgements, what can be more terrible and fearefull, than to ſee the heavy weight and burthen of Gods anger, which is unſupportable? For as *Salomon* ſaith, *A man may beare his ſickneſs and infirmity, but a wounded conſcience who can beare?* Againe, *It is a fearefull thing to fall into the hands of the living God.*

Pro. 18. 14.

Heb. 10. 31.

Vſe 1. Seeing this is the woefull fruit of ſin, that it thus woundeth the conſcience, and waſteth the fleſh, and the bones, we ſee

see how God hateth sin even in his dearest Children, so as if they will needs sin and rebell against God, they must feele the woefull and terrible smart of it. And therefore let us above all things shun it, avoyd it, not dare to commit it: Oh, it will cost thee deare; it will make thy heart to ake, it will breed thee much woe and misery in soule and body.

Vse 2. Wee see the miserable blockishnesse of all Carnall men and women, who are not ashamed to say, that they had rather deale with God, than with men for sin; but alas, they never knew nor felt the weight of sin but if God should once open their eyes, and let them see their sins, and feele the weight of his anger for them, oh then they will confesse it is a fearefull thing to fall into the hands of God. *If he be angry* (saith *David*) *blessed is the man that trusteth in him.*

Vse 3. Let us learne, that it is not some light sorrow, or small sigh, or Lord have mercy upon me, will serve for our sinnes against God: No, no; let us labour to bee humbled more deeply for our transgressions, seeing by them we offend a most mercifull

merciſull God; yea, if it were poſſible, to ſhed even teares of bloud for our offences; for all were little enough to ſhew or expreſſe that griefe for ſin we ſhould, or ought to have.

Which thou haſt broken.

Doct. 6. There is no reſpect of perſons with God.

THat is, which thou O God my Lord in Juſtice haſt juſtly inflicted upon me for my great and grievous offences.

Hence then behold, that God is moſt righteous and juſt in puniſhing and correcting the iniquities of men: He cannot winke at ſin in any man, no not in them that be deare and neare unto him, as may appeare in his holy Servant *David*, a man after his owne heart, a holy Prophet of the Lord; yet if he rebell, and play the wanton, he is ſure to bee ſcourged for it, as here in this place: So when he numbred the people, ſo *Hezechiah*, *Ieruſalem*, the holy City: yea, if the Son of the Almighty, which had no ſin take but our iniquities upon him, he muſt be puniſhed, the juſtice of God will ſeize upon him. And the reaſon of this is manifeſt, becauſe God doth ſo hate ſinne, that

1 Sam. 24. Eſay 39. Mat. 23.

that hee cannot winke at it in any.

If the Lord doth ſo ſharpely and ſeverely puniſh iniquity in his deareſt Children, whom he loves beſt, oh then, what will become of all thoſe that are his Enemies? *If to the greene Tree, what to the dry?* If Judgement begin at the Houſe of God, oh then what ſhall bee the end of thoſe that obey not the Word of God? if God doe ſo ſeverely handle his owne people, then much more the wicked and prophane ones. *Vſe* 4. 1 Pet. 4. 17. Ier. 20. 29.

May rejoyce.

HEnce we learn, that there is wonderfull joy and gladneſſe in the hearts of all thoſe who have the pardon of their offences: it is a matter of endleſſe comfort, to feele the love of the Almighty in a mans Soule; to know God to be my gracious Father, Jeſus Chriſt to bee my Redeemer, and the Holy Ghoſt to be my comforter, it is matter of endleſſe comfort. *Bleſſed is he whoſe wickedneſſe is forgiven, and whoſe ſin is covered.* Againe, *The Kingdome of God ſtands not in meate and drinke, but in Righteouſnes,* *Doct.* 7. Pardon of ſin brings true joy. Pſal. 32. Rom. 14. 17

teousnesse, peace, and joy in the Holy Ghost.

Vse 1. We learne hence, that such as continue in any knowne sin unrepented of, cannot looke for peace from God; for where goes sin, there goes the curse, *Esay* 48. *There is no peace to the wicked:* God doth even wage War, and enter into a Combate against all impenitent sinners: This the Prophet speaketh: *Psalm.* 7. God doth whet his Sword, bend his Bow, and make it ready against the wicked; and therefore if wee want this, and have not the feeling of Gods love, and assurance of his mercy for the pardon of all our offences: Oh then let us labour for it, use all meanes to attaine unto it, pray for it, and give no rest unto thy soule untill thou hast it: And if thou hast it, oh then make much of it, lose it not though thou mightest gaine a Kingdome: for all the World will not afford one dram of comfort without it, and take heed of sin, which will drive it away, dim it and dampe it, and deprive us of the feeling of it.

Vse 2. Wee often see that ungodly men doe offer

offer great wrong unto the children of the Lord: Oh, say prophane Beasts and Atheists, these Professors, these Puritanes, they are alwaies heavy and dumpish, there is no comfort, no joy, no true mirth in them, they are alwaies sad and heavy. I tell thee thou art deceived, they have more sound joy, and true Christian mirth in one houre, than the wicked Atheists of the World have in a whole yeare. Yea, who should be merry, if the Children and Servants of God bee not merry? who can rejoyce more than hee that is the child of God, that feeles Gods love and favour in his soule, is a member of Jesus Christ, and to whom there is no feare of condemnation? Rom. 8.1.

It is true indeed in regard of our sins and offences, we have cause to mourne and lament, yea, to weepe if it were possible, teares of bloud; but in regard of Gods mercy, in that wee be reconciled to God, delivered from Death, Hell, and Damnation, by the Death and Merits of Jesus Christ our Saviour, in whom we beleeve, we can be merry; yea, rejoyce in all estates, in sicknes as well as in

in health, in poverty as plenty, in prison as in liberty. Looke on *Peter* in Prison, *Paul* in the stockes: whereas wicked men have onely a carnall and worldly joy in their friends, riches, honours, pleasures, and delights; if these bee gone and lost, and their joy lyes in the dust, then they are dumpish, heavy, and sad; no joy then, no rejoycing, but a knife, a halter, a pond; even become in a melancholy humour, their owne Judge and Executioner.

So that by this we see a cleare and notable difference between the joy of wicked men, and the joy of Gods children: the joy of wicked men it is Carnall and worldly, and earthly; the joy of Gods Children is spirituall, inward, and heavenly: theirs is onely in time of prosperity; but the joy of GODS Children is durable, permanent, lasting for ever in Life and Death; whereas the joy of wicked men ends even in Death, and with horror of Conscience.

VERSE

VERSE 9.

Hide thy face from my sins, and blot out all mine iniquities.

IN these words *David* doth the third time renew his former Petition and suite unto God for the pardon of his sins, as one wonderfully amazed, and cast down in the sence and feeling of Gods anger for his sinnes.

David can no way have peace till his sins be pardoned.

And the request hath two parts: First, because he had provoked the Lord to anger, and was in danger of his displeasure, he intreates him to turne away his angry countenance from beholding his sins. As if he should have said, Oh Lord, I have committed great and grievous sins in thy sight, and given thee cause to be angry with me: But Lord I beseech thee cast away my sins out of thy sight, looke not on them, neither call them to accompt, but put them all out of mind.

Parts of the Verse

Secondly, hee intreates the Lord to blot

blot them out of his booke of remembrance; alluding to them that keepe a Booke of Debt, who write all downe that is owing unto them, and in token all is discharged, blot and crosse the booke: so he requests the Lord to crosse the booke of debt, because hee was not able to pay the debt, therefore he requireth that hee would in the blood of the promised Messias be content to blot out the booke of his account.

When as *David* prayes to God that hee would turne away his face, that is, that he would not call his sins to minde to punish them, but forget and forgive them, and as it were cast them behinde his backe, as men use to doe with things they will not remember. Hence we may learne, that there is nothing so fearefull unto us poore distressed sinners, as is the terrible anger, and frowning countenance of the most righteous God, which if a man beholdeth, and seeth the Lord to frowne upon him, it is impossible that all the Creatures in Heaven and Earth should give him any comfort: No *David* a King, being in danger of his just anger

Doct. 1. Gods anger most fearefull to the godly.

1 Cor. 10. 5
Psal. 5. 5.
Psal. 45. 7.

anger for ſin, could have no joy nor comfort untill hee was reconciled unto God, and did behold his loving Countenance turned towards him, in and by the meanes of Jeſus Chriſt, and through a lively faith.

And no marvaile though the Prophet intreated the Lord to turn away his angry face; for the anger of God is moſt terrible, yea, more heavy than if a Milſtone, yea, Heaven and Earth ſhould be laid upon a mans ſoule: for as Saint *Paul* ſaith, *If God be with us, who can be againſt us?* ſo if hee bee againſt us, who can be with us? *It is a fearefull thing to fall into his hands.* And if the wrath of the King be as the roaring of a Lyon, how much more is the wrath of God to be feared, who can caſt both body and ſoule into Hell? Rom. 8.3. Heb. 10. Mat. 5. 30.

Yea, ſo long as the children of the Almighty enjoy his favour, ſee his loving countenance, they are able to endure much though men torment them, perſecute them, raile on them, they can endure much miſery: but if once they loſe the feeling of Gods love, and ſee his angry

gry face, and frowning Countenance turned towards them: Oh, then nothing can comfort them till they obtaine his favour againe. How many things did *Iob* suffer without impatiency, yea, the losse of all hee had, so long as hee felt the loving favour of God towards him; but when he seeth the Lord to arme himselfe like an Enemy, and like an angry God, then he was no longer able to endure: and what can be more terrible to a poor sinner, then to wrastle with the anger of God, than which nothing is more fearefull: And this can every childe of God testifie in his owne conscience by experience, feeling the heavy weight of the Lords anger.

Iob. 13. 15

Pſ. 6. 15.

Vſe 1. Seeing it is so fearefull a thing for man to provoke the Lord to wrath, and to behold his angry and frowning countenance: This condemnes the blockishnes and senceleſſe security in most men and women, who though they doe nothing but sin against God daily, and so provoke him to anger and wrath against them, yet doe not so much as say, *Alas, what have I done?* though they lye smoak-

Ver. 86.

ſmoaking under the heavy wrath of God, to be deſtroyed for their ſins. Men feare the wrath and terrible face of great men, eſpecially their Prince: but hard hearted tranſgreſſors feare not the wrath of the eternall God, Well, let all rebelliousand ſtiffe-necked men remember what Chriſt ſaith: *Feare not him that can kill the body, and can doe no more: but I will tell you whom you ſhall feare, feare him that can kill both body and ſoule, and can caſt them both into Hell fire, feare him.*

Becauſe nothing moves the Lord to anger, and to bee diſpleaſed with men and women but ſin, therefore let us above all things ſhun ſin, not dare to rebell againſt God, and provoke his wrath: *Your ſins have made a ſeparation.* Oh then take heed of ſin: And if thou wilt offend, be ſure thou ſhalt find and feele the wrath of God; and if thou wouldſt eſcape the wrath which is ſo terrible, take heed of ſin, and eſpecially if thou haſt ſinned, not to lye and continue in ſin; it is that which makes God angry, becauſe we doe not repent for ſin. Wee ſee men

Vſe 2.

Eſay. 59 2.

be too carefull to shun such things as offend great persons, and procure their displeasure, for feare if they take occasion against them, they turne them out of their Farmes, racke their Rents, &c. Oh then feare to offend God, who will reject and cast thee off for ever, and encrease thy judgement.

If we have sinned, and thereby provoked the Lord to anger by our sins, as *David* did, and feele his displeasure, and see his frowning countenance: Oh then let us give no rest unto our soules, till we be reconciled unto him, till wee obtaine mercy and favour at his hands:

Vse 3. For so long as we see his anger and his frowning countenance, alas, wee can have no peace nor comfort in the world. If a man should have the favour of all men, great and small, Nobles, Lords, &c. yet if the King hate him, and cannot abide to heare of him, what can all this doe him good? so if a man had the favour of all men and Angels, yea, if it were possible, all the things on earth should seeke to uphold a man, yet if God be angry, and displeased with him, his

his wrath would cruſh him in pieces. Well then, when wee treſpaſſe againſt God, and ſo provoke him to anger, let us uſe all meanes to obtaine his favour, let us repent of our ſins, be humbled for them, acknowledge and confeſſe them, let us pray for pardon, and intreate the Lord to turne away his face and angry countenance. And as wee ſee, if a man offend a great perſon, hee will ride and run night and day, ſends gifts, makes friends, and all to obtaine his favour againe; even ſo muſt we ſeeke for the favour of God. And as *Abſolon*, having ſinned againſt his Father, ſent *Ioab* and the woman of *Tekoah* to get his pardon, and to appeaſe his Fathers anger: So muſt wee ſeeke to Jeſus Chriſt, to be our Mediator, to turne his Fathers anger from us. Sam. 22 4.

Laſtly, ſeeing the anger of God is ſo fearefull a thing, and ſo unſupportable, and the loving favour of God is life it ſelfe, oh then let us make much of Gods loving countenance, and doe nothing in word or deed that may turne his mercy and loving favour from us, but uſe all *Uſe* 4.

good meanes possible to continue the same; for if we love him, he will love us; if we honour him, he will honour us: It must be true obedience that wee honour God with, for hee is the searcher and tryer of our hearts, whether they be right or no; God tryeth our hearts, that is our love; he tryeth our reines, that is our sincerity: God knowes our words and thoughts long before we utter them, hee knoweth the words of our bed-chamber, which a learned Divine calls twinkling words, though but a whisper; and therefore *David* humbly desires that the Lord would hide his face from beholding his iniquity.

Hide thy face from my sins.

THat is, pardon them, and doe not call me to accompt, to punish mee for them. *Moses* saith, *Thou hast set our misdeeds before thee, and our secret sins in the sight of thy countenance:* That is the Lord beheld their sins, that so hee might punish them for the same. So when the Lord hideth his face from our sins, it is all one as to pardon them:

Now

Now ſin is contrary to the Eſſence of God, and if we ſin, then followes puniſhment; for ſin and puniſhment are unſeparable companions. Sin is an averting of the heart from the Creator; remove ſin, which is the cauſe of puniſhment, and the effect will ceaſe. A little Leaven doth leaven the whole lumpe: ſo one little ſin begets another, and one petty ſin deſtroyes the Creature. When a man caſteth a thing behind his backe, or turnes his face from it, it is a ſigne he would forget it, and not remember it: Even ſo when the Lord hideth his face from our ſins, it is all one as to pardon them, as I ſaid before. Againe, *I will put away your ſins, and ſcatter them as a myſt* ſaith the Lord: and we know that myſts that appeare a little time, are by and by ſcattered and gone: *Hezechiah* confeſſeth, *that God did caſt all his ſins behind his backe*: Alluding to men, who when they purpoſe to forget, or not to remember a thing, turne their backes upon it. Againe, *I will caſt all their ſins in the bottome of the Sea*: Alluding to *Pharaoh*, that wicked man, whom God

Eſa. 39. 17

Mich. 7. 19

drowned in the bottome of the red Sea. And thus wee have the interpretation of the words.

Doct. 2. Note how God pardons sins.

Here wee see how, and after what manner the Lord pardons our sinnes; namely, when he doth forgive and forget them, and turne his face from them, hath no purpose to remember them, or to punish us for them; and in a word, when he doth upon our true repentance, for the Merits of Christ esteeme sin as no sin, as though it had never bin committed, when he covers them, and imputeth them not unto us. Indeed every sin that wee commit, is a falling from God, and a step from grace.

Ps. 32. 12.

Vse 1.

Seeing the Lord forgiveth sinne after this manner, and even he doth in mercy forgive and forget our sinnes, puts them out of his remembrance, casts them behind his back, and will never call them to mind any more: Here is matter of joy, and endlesse comfort to distressed soules; if thou hast once repented of thy sins truely, and bin assured of God for the pardon of them: Though thou maist remember them, and thy conscience accuse

cuse thee for them, as *Iob* and *David*, who were troubled for the sins of their youth, yet I say, though thou shouldst remember them, God will never remember them any more to Judgement or condemnation, nor plague nor punish thee for them: He casts them out of his mind, and turnes his face from them; and therefore if hee once pardon sinne, he pardons it for ever: *For the decree and counsell of God is unchangeable*, he alters not: and therefore if once he gives pardon for sin, he never revokes it, but loves to the end: *The gifts of God are without repentance.* Rom. 11. 29.

Seeing the Lord in pardoning of sin, doth turne his face from them, forgets them, and forgives them, and will never speake of them, nor call them to minde any more: we learne hence, in pardoning of wrongs and injuries done to us, to imitate the example of God our heavenly Father: to pardon them, so as we never call them to mind againe; that we forgive and forget all wrongs ond injuries, trample them under our feet. But it is a common speech of many ungodly men *Vse 2.*

men and women, if they doe them any harme or injury, they will forgive them, but they will never forget them; and accordingly so they deale, though for a time they can shew a smooth countenance, and give faire words: yet if ever they get them in their danger, they will fetch them over, they will shew their spleene and malice, and powre out all their poyson. But let such take heed, for how can they say, *Forgive us our trespasses as wee forgive them that trespasse against us*, and yet doe not forgive and forget wrongs? If the Lord should deale thus with us, he should confound us: For God is provoked by us every moment, and wee are indebted unto him ten thousand Talents, yet he is intreated of us, and hee is reconciled unto us; ought not wee therefore to forgive one another after his example? This is the reason used by the Apostle *Paul*, Colos. 3. 12, 13. *Now therefore as the Elect of God, holy and beloved, put on the bowels of mercy, kindnesse, humblenesse of mind, meekenes, long suffering forbearing one another, and forgiving one another;*

ther; if any man have a quarrell to another, even as Christ forgave, even so doe yee. It were woefull with us, if God were not ready to forgive: for we finde our selves ready to offend, and one sin unpardoned is sufficient to make us condemned. The second branch of the Petition is in the end of the verse, in these words immediately following.

And blot out all mine iniquities, &c.

1. Part of the Verse.

THat is, blot them out of thy Book of accompts, and that Bill and Debt-booke wherein they seeme to bee written or engraven, for so much doth the speech import: The Prophet alluding to men that keepe Bookes of accompts, wherein they write all their Debts: even so the Lord hath as it were his Booke of accompts, wherein are Registred all the sins of men and women, when and where, and howsoever committed.

Doct. 3. All our sins are knowne to God.

Then hence wee learne, that all our sins are knowne to God, hee hath them all (as it were) written downe in a Booke of Accompt, and unlesse they be blotted

blotted out in this life, they shall one day bee called over, even at the day of Judgement, *The Booke shall bee opened*, and every mans Conscience shall bee as a Bill of Inditement to accuse and condemne him. This is that which is told by the Prophet *Ieremiah*, Chap. 16. *The sin of* Judah *is written with a pen of Iron, and the point of a Diamond.* And *Iob* hath it, *Thou hast sealed up our sins in a bag*. By all which places it appeareth, that all our sinnes are known to God, as perfectly as if they were noted in a Booke, and unlesse wee repent, they shall one day bee called over, and laid to our charge when our booke shall bee opened.

Rev. 20.

Vse 1. Seeing that all our sinnes are well knowne to God, and the Lord hath them all (as it were) written downe in a Booke, and this Booke shall one day be opened; and if our sins bee not blotted out before Death come, and this Debt be not cancelled, then they shall be brought to light, and we shall be cast into Prison till wee have paid the uttermost Farthing. Then wee see it stands

us

us all in hand while wee live, to labour to have this Booke cancelled, that our ſinnes may bee put out, and all debts croſſed: For if they bee found uncancelled at Death, and at the day of Judgement, if they bee found then upon Records, ſurely then it is too late to looke for mercy, or cry, *Lord, Lord open unto us*, and therefore it is a matter of endleſſe moment, which wee are all moſt carefully to thinke upon, that this Booke may be croſſed, and our ſinnes cancelled, ſo that wee bee not in the great day of the generall Judgement called to an accompt for them.

But how might wee doe that wee might have our offences blotted out? Wee are not able to pay the Debt, wee owe the LORD ten thouſand Tallents, and cannot pay one penny: what ſhall wee doe to have the whole ſumme payd?

To this I anſwer, the Lord is like a merciſull Creditour, if his Debtor bee not able to pay, let him confeſſe the Debt, and hee will aske him no more, but

but will willingly and freely pardon all. So the Lord God, seeing that we are by no meanes able of our selves to pay the Debt, yet if wee confesse it, and desire pardon, hee will forgive it : And yet because hee is just, as hee is mercifull; therefore wee must needes looke for this, that his Justice should bee satisfied, and that is done by the meanes of his Sonne Jesus Christ, hee is become our surety, he is content to take our Debt on him, to become pay-master, and so when nothing else could doe it, hee was content to suffer Death, even the cursed death of the Crosse, and to wash away our sins by his owne heart bloud.

So then wee see the meanes how our sinnes are blotted out : Namely, when wee doe repent of them, bewaile them, bee humbled for them, leave and forsake them, lay hold on Jesus Christ, and apply unto us his Death and Passion : then by the bloud of Christ all our sinnes shall bee washed away.

VERSE

VERSE. 10.

Create in me a cleane heart, O God, and renew a right Spirit within me.

David having hitherto craved at the hands of God pardon of his sins, doth here put up a new Petition to God; namely, for Regeneration, or the new Birth, That God would cast him in a new mould, and make him a new man: And that God would in mercy goe forwards with the blessed Worke of Sanctification begun by his Spirit, and now interrupted by his sinnes. *Davids* new Petition.

Our Reconciliation with God stands in two parts: Namely, pardon of sinne, and regeneration: And *David* having in the former Verse prayed for grace and mercy, that God would have mercy upon him, pardon his sinnes, and wash them all away in the Bloud of his Son: Now he doth beg for Regeneration, and encrease of the blessed Worke of Sanctification,

ctification, which is begun and continued by the Holy Spirit of God: For though the Lord shall pardon sins past, yet if he gives not power against sin in time to come, we shall marre all quickly, and commit either the same againe, or else some greater sin. Therefore hee craves power against sinne in time to come, that hee may not fall into the like againe.

Parts of this Verse.

In the tenth Verse there bee two things to bee considered: First, hee craveth a sanctified heart, because till the heart be pure, no good motion can proceed from thence, no more than sweet water from a bitter Fountaine: Secondly, he prayes for the renewing of the worke of grace, or new Birth, and sanctification, which hee had by his sins hindred, yea, greatly interrupted, that so his foule and filthy heart being renewed and sanctified, thence might proceed good affections, and holy actions, with continuall and constant obedience.

Doct. 1. Iustification and San

Whereas the Prophet joynes this Petition of Sanctifieation unto the former of

of Justification, wee learne, that these two graces of Gods Spirit, Justification, pardon of sin, and Sanctification, a godly life and conversation, are so knit and united together, that they cannot be separated; so as no man is truely justified by Faith in the bloud of Christ, but he is also sanctified by the Holy Ghost: No man can have the pardon of his sins, but he must become a new Creature in Jesus Christ. And this appeareth very plaine by Saint *Paul, Rom.* 5. (treating of Justification) *Chap.6.ver.4,* 5. in treating of Sanctification, he shewes that these two goe ever together; so as he that is not sanctified, is not justified; and he that is not regenerate and borne anew by Faith in Christ Jesus, and the worke of the Spirit cannot have the remission of his sins. Sanctification goe together.

Seeing Justification and pardon of our sins, and sanctification, and newnesse of life cannot be severed in the Children of God, no more than fire and heate; then men had need to take heede least they deceive themselves while they say, *God is mercifull, and they hope all* *Vse* 1.

their ſins are pardoned in the bloud of Chriſt. But unleſſe thou be truely ſanctified, unleſſe thou bee a new Creature in Chriſt Jeſus, thou canſt haue no aſſurance of the juſtification and pardon of thy ſins; and therefore if thou liue in ſin, delight in ſin, haue no change, no new Birth, no reformation of thy heart, certainely thou haſt no remiſſion of thy ſins as yet, and thy hope is but a fooliſh and a vaine fancy of thine owne heart.

Vſe 2. Hence wee learne to try the aſſurance of our Salvation by the fruit of our Sanctification: For hereby wee may aſſure our ſelves that wee are juſtified, if we leade a ſanctified life: If wee haue our converſation in Holineſſe, we ſhall then haue in the end everlaſting life 2 *Timo.* 2. 19. the Apoſtle ſheweth there that the Foundation of the Lord ſtands ſure, ſo that the Lord knoweth who are his. He ſheweth alſo how wee ſhall know that we are the Lords; even by this: Every one for his owne aſſurance muſt depart from iniquity, and is confirmed by that of St. *Iohn. Ioh.* 1. 6, 7. *If we ſay we haue fellowſhip with him,*

him, and walke in darknes, wee lye, and doe not the truth. Oh then as we glory in the name of Christians, and would be accounted Christs, let us bee carefull to bring forth the fruites of Christians, and to leade a sanctified life; for God hath joyned these two together, so that not all the wit and policy of man whatsoever, is able to separate them.

Create in me a cleane heart.

TO *Create*, is to make a thing of nothing, as God *Created the world*: that is, he made all things of nothing. Hence then learne, that it is as great a worke to create a new heart, and so to save a sinner as to create the whole world of nothing; yea, in some respect it seemes harder: For in the Creation of the World, the Lord but spake the word, and all was made, there was no hinderance, no resistance, or opposition; but in the Creation of the heart anew, there are many lets and hinderances. Gen. 1. 1.

Doct. 7. Repentance is a new creation.

First, within a man, every man is an enemy to his owne Salvation, and the Flesh resists this same work: Against the

Divell doth labour to hinder by all meanes possible so great a worke.

Yea, and besides that, it is a great worke to create in man a new heart: It is also a worke of great difficulty, not accomplished without great labour and paine, and therefore it is called a Birth, a Death, a Circumcision: So, then, even as no Birth, no Death, no cutting off of the flesh, can be without paine and sorrow; So the conversion of a sinner is not wrought without paine and sorrow. The Infant is not delivered out of its Mothers wombe without paine; and doest thou thinke (O man) to part with sin which is in thee, was conceived with thee, and which since thy birth-day, unto this present, thou hast nourished with such delight, and not to taste of paine in the new birth? No assuredly, it will not be, but it will cost thee much sorrow, many a sigh, yea, and teares themselves, before thou hast the same wrought effectually in thee.

Vse 1. Seeing it is so hard a thing to have a new and sanctified heart, even as to create the whole World, then wee had need

need to take the greater paines about it, to use all meanes that God hath appointed: Namely, the Word preached, the Sacraments, Prayer, Meditation in the Law of God, and to cry unto God for the same continually. Ioh. 17. 17. Act. 15. 9

We see that there is nothing in man of himselfe that is pleasing unto God, for *David* prayes to have a new heart created in him; and therefore there is no Will nor Motion in any man of himselfe to please God, all must bee new; yea, till the heart be created anew, and sanctified, it is a sinke of sinne and all uncleanenesse, full of poysoned lusts and concupiscence, and therefore no freedome or will to any thing that is good, till God create this new heart. Vse 2.

Seeing *David* prayeth to God to create a cleane heart within him, it must admonish us all to looke unto our hearts that they be cleane; for it is the Fountaine of all Life and Motion. Now such as the Fountaine is, such will the water be; such as the Root is, such will the Fruite be; and if thy Heart bee evill, it will send forth filthy lusts and desires. Vse 3.

Matth. 15. 19. And as our Saviour saith, *Out of the heart commeth evill thoughts, murders, adulteries, theft, false-testimonies, slanders: these are the things which defile the man.* Oh then let us looke unto our hearts, and labour for sanctified hearts, intreate the Lord to create them in us, and to take away our stony and corrupt hearts, and give us good and honest hearts, sanctified by his Spirit; for looke how our hearts be, so will our thoughts, words, and workes bee: a good heart will have good words and good deeds; but a stinking and corrupt heart will send forth vile and filthy words and workes.

Luke 8.

Object. *Quest.* Doth *David* desire no more at all but a cleane heart? hath he no care of his words and of his actions, of his outward life and conversation?

Answ. *Answ.* Yes verily, *David*, though he names but the heart, yet understands the whole man both outward and inward; but because that is the Fountaine of all, therefore he names that; and if the heart be pure, it will make the whole man good: For the heart of a man is like the great

great wheele of a Clocke, it is the first mover either to good or ill.

Hence marke, that in true Sanctification, where the work is truely wrought, it is not onely outward in word and deed; but it is inward, and of the whole man; both body and soule, heart, will, judgement, affection, conscience, words, and workes. *The God of peace sanctifie you throughout*: So that the minde, which by Nature is full of blindnesse and ignorance, is enlightned by the true knowledge of God, revealed in his Word, the will flyeth evill, and embraceth that is good; the affections are purged from rebellion; yea, every part and faculty both of Body & Soule is sanctified: *So that as wee have given up our members servants to unrighteousnes, to worke sin: now they become servants of righteousnes to holines*: Yea, the body is now a fit Temple of the Holy Ghost, fit to performe all duties to Gods glory, and the edifying of our brethren. And therefore this must be remembred, that he which is truely sanctified, is wholly sanctified throughout in soule and body.

Doct. 3. True sanctification is never in part.

1 Thes. 5. 23.

Rom. 6. 10

Vse 1.

This shewes how thousands in the World be in a miserable case: for (alas) they seeme to be religious, and yet are not truely sanctified, for they live in some sin or other; with *Herod* they cherish and nourish in their bosomes many sinfull and rebellious lusts and desires. Well, if thy tongue bee not sanctified to cease from ill words, and to speake well; if thy hands, or eyes, or eares, &c. if thou be not sanctified throughout in every part, there is no true worke of Grace, no sound sanctification; for where it hath true operation or working, there will be a change in all parts and powers of the soule and body.

Mark. 6. 20. Note this well.

Iam. 1.

Vse 2.

Let us labour to bee assured of this blessed worke of Sanctification, in that we perceive our selves purged throughout our minds, will, affection, Reason, Conscience, our Tongues, Hands, Feet, that we deny any service to sin and Sathan, and doe willingly consecrate all to God: For if we keepe one part, and neglect another, it will profit us no more, than to set a strong defence at one part of a Castle, and to neglect the rest;

or

or to ſhut one Gate, and let the reſt ſtand wide open.

Now that we may the better diſcerne our eſtate, whether the ſound worke of grace be wrought in us, or no and whether God hath ſanctified our hearts truely, or no, wee ſhall know it by theſe three fruites of Sanctification, which are ever found in all them that bee truely ſanctified.

Notes to know whether this chang is wrought in us, or no.

1.

Firſt, a deteſtation and earneſt loathing of our former ſins, in which wee have delighted & taken pleaſure in, with an hearty love of Righteouſnes and Holines, and newnes of life: So as wee are loath to offend God in any thing, and are moſt carefull to pleaſe him in all things; when as we carry a purpoſe not to ſin, but can ſay, *I delight in the Law of God in the inward man*, though wee fall by the infirmity of our owne fleſh.

Rom. 7. 22

2.

Secondly, when we find in our ſelves, that from this love of that is good, and hatred of evill, we find an earneſt deſire in our hearts to imbrace the one, and to fly the other; ſo that from this deſire there ariſes a ſetled purpoſe in heart, and a carefull

carefull endeavour in life to mortifie our corrupt nature, to subdue the flesh, and in time to come to frame our lives in all things according unto the rule of Gods holy Word: And that we not onely desire this, but use all the blessed meanes, as the Word, Sacrament, Prayer, and meditation to performe it.

Thirdly, another fruit is this: Namely, when as we find in us this desire (to doe well, and purpose, and heartily endeavour to kill sin, and to live to God) is hindered by our spirituall enemies the Divell, World, and the Flesh, that then we find a griefe of heart, a spirituall combate betweene the Flesh and the Spirit, whereby wee strive and struggle to prevaile against our spirituall enemies, and to overcome them: Then there is wonderfull peace of Conscience, and joy in the Holy Ghost.

Well then, let all men try themselves, whether God hath by his Spirit truely wrought the worke of Sanctification or not: First, doest thou hate thy former sins and loath them as bane and poyson, yea, as the Divell himselfe? And doth thy

thy heart love heavenly duties, Holy and Righteous, which before thou foundest bitter? Secondly, doest thou desire and endeavour to kill thy corruptions, to subdue and mortifie thy lusts and desires? and dost endeavour to frame thy life according to the rule of Gods holy Word, and makest that thy onely guid? Thirdly, doest thou grieve at thy faults and infirmities, shunnest the occasions of sin, and dost wrestle against all the temptations of Sathan? and dost rejoyce in nothing more than to prevaile and get the victory? These bee good signes and fruites of Sanctification; but be they wanting, thou canst not be assured thou art truely sanctified, or hast any true worke of grace as yet begunne in thy heart. A sinners Conversion must bee true and firme: not for a little time, or small space; but daily and hourely: Our actions of Repentance must be renewed continually; *Naaman* must wash seven times in *Iordan* before he can be cleane; we every minute sin, and therefore the greater need wee have to repent, and weepe as often: God requires an Universall

versall reformation; then repentance is happy, when it hath bin as large as our tranigressions.

For exhortation.

Our heart, that little member must be washed and purged, from murders, thefts, and adulteries: *Pilate* he used an outward and a dissembling kind of washing, when his heart condemned Christ: but let us wash our eyes from lusts and desires of the flesh, our tongue from uncleane speeches; our heads from plots of device; our hearts from pride and envy: All sins are spots and blemishes, no sin must be left unwashed: we wash daily, but wee doe not wash all; we must wash our affections daily, and then we wash as we ought: wee must give the Lord present obedience: Let us not venter to sleepe till we have washed and cleansed our hearts, and cast up our reckonings with God, for the day past, for the most righteous man that liveth, sinneth seven times a day; and therefore ought not wee to take an account of our actions, and words in the day, as well as we cast up our takings in the shop-booke, what wee have sold and got in the

the day? O let us by all meanes take heed, in not having our hearts here with *David* purged & washed, least snatched away by death on a sudden; like *Herod*, and like *Zimri* & *Cosbi*, we be killed in the very act of our sins: Therefore let us desire the Lord so to prosper our intentions, that we may daily wash our selves with true Repentance: saying with *David*, *Create in mee O Lord a new heart.*

O GOD.

HEnce we learne who is the Author of this worke of Sanctification: namely, it is the proper worke of the third Person in Trinity, the Holy Ghost, he doth sanctifie the Elect: *The very God of peace sanctifie you throughout.* The faithfull are begotten, *Not of flesh and blond, nor of the will of man, but of God.*

Doct. 4. God the Author of Sanctification. 1 Thes. 5. 23. Ioh. 1. 13.

This worke of Sanctification cannot flow from our Parents; *For who can bring a cleane thing out of filthines?* The New Birth not of blond, nor of the Will of the flesh, nor of man, but of Christ, *Who* 1. *Cor.* 1. 30. *is made unto us sanctification,*

thification. Col. 1. 19. In him are hid all the treasures of it, Ioh. 3. 16. Of whose fulnesse we receive grace for grace.

Ezek. 36. 26. Againe it is said: *A new heart will I give them, and a new Spirit will I put into them: And I will take away their stony hearts, and give them hearts of flesh:* God the Father sanctifieth in giving his Son Christ unto us; so Christ sanctifieth, in washing us from our sins in his bloud, and the Holy Ghost in applying Christ Jesus his Death and Resurrection to us: and thus the worke of Regeneration, or Sanctification, is by God wrought alone in the Elect. God created man without his helpe, but hee will not save us without our helpe; and the reason is good, because he hath given man the meanes and ability to step forwards towards salvation; and that man that doth not goe forwards, goes back-wards.

Well then, this shewes that man hath no freedome of will of heavenly things pertaining to eternall Life; but all is of God, Faith, Salvation, life eternall, all comes from God, and therefore let us

use

use all good meanes appointed of God, and seeke this at his hands, who alone can and will doe it.

2. Part of this Verse.

Now followes the second part of the Verse: *And renew a right spirit within me*: Where *David* craves grace from God to become a new creature; and withall that God would enable him by his Spirit to be faithfull and constant in time to come, and therefore requires of God a stable mind, a firme spirit: that is, not onely a constant purpose to walke uprightly with God, but power and strength from his Spirit to become faithfull and constant, as fearing his owne weakenes, if the Lord should leave him to himselfe: for as God gives grace to obey, so he must give grace to persevere. As if he should have said: O Lord thou hast begun this blessed worke of regeneration and New Birth by his Holy Spirit: But I, like a sinfull wretch, by sin and rebellion have hindred the same, and broken off the gracious worke of thy Holy Spirit: Now I beseech thee O Lord lay to thy hand againe, and afresh begin to renue the worke of thy Spirit, even

even the blessed worke of New Birth; and withall, grant that in time to come, I may bee strengthned in the inner man by thy Holy Spirit, and may bee made thereby firme and constant to continue; yea, to grow and hold out to the end in holy Obedience.

Doct. 5. The sinne of man breakes off the worke of Sanctification.

Marke that *David* acknowledgeth he had broken off the worke of God his Spirit in him, and interrupted the same, and hindred the worke of Sanctification by his sinnes, and disobedience. And therefore we learne, that after God hath touched a mans heart to repent, and sanctified him by his Spirit, if he sin and rebell against God, hee doth what lyes in him to cut off the worke of Grace, and to hinder the worke of his Salvation, and breake off the gracious worke of Sanctification and New Birth; and if the Almighty should leave him, hee should fall cleane away from grace; for the Spirit of God is glad and joyfull, when as wee are carefull to avoyd all those wayes which offend God, and wound our soules, when wee seeke to have good hearts, faith unfeigned, and a good

good conſcience; then the Spirit of God doth daily proceed with the worke of New Birth and Sanctification; but after we ſhall rebell againſt God, and commit ſin, we grieve the Holy Spirit of God, and vexe him, that he is compelled by our lewdneſſe to leave off the worke in the middeſt, becauſe we ſuffer not our ſelves to be wrought upon, but we will follow our owne luſts and liking; and when the Spirit of God ceaſeth to renew us, and to beget our hearts to God, then there riſes blindneſſe of mind, ſo as we cannot conceive & feele the love of God, as in *David*: And then this gracious worke of the Spirit being interrupted, there ariſes griefe and ſorrow of ſoule and conſcience. Eph. 4.30.

Well, ſeeing this is the fruite of our ſins, againſt Knowledge and conſcience, they hinder the worke of grace and New Birth, and interrupt the bleſſed worke of Sanctification, begun by Gods Spirit, and bring blindnes of mind, and hardnes of heart: Oh then let us take heed of ſin, intreate the Lord that hee would give us grace for ever to hide his *Vſe* 1.

Word in our hearts, that we might not sin against his Majesty, and that hee would not leave us to blindnes of mind, and hardnes of heart, but that he would rather continue his love and mercy unto us, and that his Holy Spirit would daily proceed with the blessed work of sanctification, and renewing of our soules unto holinesse and righteousnes.

Vse 2. So often as we be tempted to sin, let us remember, that if we yeeld unto it, we shall hinder the blessed worke of Gods Spirit, hinder our New birth and sanctification, and thereby doe what lyes in our power to grieve the Holy Spirit of God, and cause him to leave of the happy worke of Regeneration.

Vse 3. Good to feare our weaknes. When *David* intreateth the Lord that hee would renew a constant and stable spirit in him, hee shewes that hee was greatly affraid of his owne weaknesse, and therefore desires strength from God, to hold out and persevere in obedience even unto the end, That God would by his Spirit give him a constant purpose and continuall indeavour both in heart and life to doe his Will: and therefore we

we learne from him to ſuſpect ourſelves, to feare our owne weakeneſſe and infirmity, if the Lord ſhould leave us to our ſelves. *Bleſſed is the man that feares alwaies; but he that hardneth his heart, ſhall run into all evill waies:* For ſuch is our weakneſs, that wee are ready to fall into the ſelfe ſame ſinne, from the which we are eſcaped, if the Lord doe but a little leave us to our ſelves: This doth the Prophet teach: *Pſal.* 78. *How oft did they provoke him in the Wildernes, and grieve him in the Deſart?* Thus did *Pharaoh*, Exod. 9. Chap. 27. *I have ſinned, and the Lord is righteous, but I and my people are ſinfull.* But when the judgement was removed, his heart was hardned againe, and he continued in his ſin: Wee ſee this in the example of the *Iſraelites, Iud.* 3. They commit evill againe, and againe, they fell into Idolatry, they knew it was a ſinne: yea, and they had experience of Gods ſeverity againſt it: For all that, they fell againe into the ſame ſin, and ſo provoked the Lord to puniſh them. So *Heb.* 6. *Many ſin againe after the receiving and acknowledging* P.10.28.14

knowledging of the Truth. So that except the Lord uphold and ſtay men backe, they will fall into the ſame ſinne they before committed, and ſo provoke the Lord afreſh to puniſh them.

Oh then let us feare our weaknes: if *David*, a worthy Prophet, a man after Gods heart, prayeth thus, *That God would ſtabliſh him with his free Spirit:* That is, give him a conſtant purpoſe and endeavour to continue in Obedience, how much more have wee need to doe the ſame, knowing how weake we are, how many inticements we have to ſin, how cunning the Divell is, and uſeth the World and the Fleſh, as ſo many enemies to fight againſt us. Well, let us feare the worſt, and doubt our weaknes, and it will make us more carefull to avoyd ſin, and the occaſions of ſin; for ſeldome ſhall a man fall into that ſin which hee doth truely feare to commit.

As wee are to feare our owne weakneſſe and infirmity, ſo wee muſt intreate the Lord that he would never leave us to our ſelves, but that he would give us his ſtable and conſtant Spirit; or as *Paul* prayes

prayes for, *That God would ſtrengthen us by his Spirit in the inner man:* that we might not onely begin well, but continue by conſtant perſeverance in obedience all our dayes: For if the Lord leave us, alas, we ſhall eaſily fall flat to the ground; Even as a ſtaffe in a mans hand, ſo long as it is ſtayed, it ſtands; but if it be left alone, it falls to the ground: So it is with us; and therefore let us not preſume of our owne ſtrength or power, but ſuſpect it, and pray to God to renew his conſtant and ſtable Spirit in us.

Here is matter of great comfort to the Children of God, that fall of weakneſſe and infirmity to the ſame offence after Repentance: And ſuch is the depth of Sathans Temptations, that he tells them, that the Children of God fall not into the ſame ſinne againe after their Repentance; if they doe, hee then telleth them, that there is no place for a ſecond Repentance: But this is falſe, for the promiſes of God are without limitation of times, or conſideration of ſins, or reſpect of perſons: He will receive to his mercy all repentant ſinners, whether their ſins *Vſe 5.*

bee committed before or after Repentance, whether once, or often; so that they renew their Repentance according as they have sinned anew. This pardon Christ himselfe publisheth: *Matth.* 11. *Chap. Come unto me all yee that are weary, and are heavy laden, and I will refresh you:* Yea, the Lord enjoyneth us sinfull men, *Luk.* 17. *To forgive our brother seventy times seven times, if he turne againe, and say it repenteth mee.* So that we see, this is a marvailous comfort to all such as groane under the burthen of their sinnes, that have fallen through infirmity into one sin often: let not such be discouraged, but assure themselves, that albeit with *Peter* they fall often, yet if with him they repent truely, and weepe bitterly for their sinnes, the Lord is mercifull to forgive them their sins: Not that we should live proudly, presumptuously, stubbornely, and obstinately against him, but if wee fall through frailty: for *Psal.* 103. *The Lord knoweth whereof we be made, he remembreth that we are but dust.*

Doct. 6. When *David* prayeth to be renewed, and

and to recover his former feeling and comfort: Hence we learne, that the child of God is not alwaies at one ſtay, but there is an entercourſe in the Eſtate of a Chriſtian man or woman: Sometimes full of comfort, joy, and peace in Conſcience; and ſometimes againe heavy and ſad, yea, full of ſorrow and perplexity: Even as a man in an Ague, ſometimes ſicke, and ſometimes well: and as it is with Trees, ſometimes Winter, and ſometimes Summer: This is the eſtate of all Gods children, as *David, Ioſeph, Hezechiah, Iob, &c.* and continuall experience proveth this, that the eſtate of all Gods children ebbs & flows, hath their change: when as they walke directly and upright with God, then they have peace and comfort; but when they ſtart aſide, and commit ſome ſinne, then they finde torments of conſcience, and griefe of mind.

The child of God is not alwaies at one ſtay.

This ſhewes us what is the eſtate and condition of the Child of God in this life: He is not here ſo ſanctified, as that hee feeles no corruption of ſinne to hang about him; but rather ſuch a one

Vſe 1.

as feeles the burthen of his corruptions, hindering him in this his course of Christianity, under which he sighes and groanes, labouring by all good meanes to be disburdened. Indeed it is a matter of great comfort, to feele the graces of Gods Spirit, as Faith, Love, &c. but no child of God can alwaies feele the comfort of grace, but as fire that is raked up in the ashes, it is hid from his feeling for a time, but at length it will breake out againe to his great joy and comfort.

Vse 2. Well, seeing this is the estate of Gods Children here, that sometimes they finde great peace & comfort, sometimes great griefe and sorrow, let us not bee too much discouraged, but rather, when as by our falls and slips we have weakned our comfort, let us intreate the Lord to renew our comfort againe; let us doe as a poore Travailer, if hee misse his way, and goe out of it, hee will hasten into it againe, and trudge, and plucke up his heeles to recover that he hath lost: so let us when we have sinned, and gone out of the way, make hast to returne: and as a man that hath bin long sicke, being

growne feeble and weake, will uſe all meanes to gather up his crums, and to recover his former ſtrength againe; So let us when wee have loſt ſome part of our comfort, and heavenly ſtrength; let us (I ſay) uſe all bleſſed meanes, to recover our former Health and comfort againe; let us pray much, reade much, heare often, and meditate much: let us bewaile us of our former ſloth, and make more upright ſteps in time to come to Gods Kingdome.

Doct. 7. A purpoſe not to ſin, the marke of a ſanctified heart. Pſ. 50. 17. Mark. 6. 2.

Note hence, that it is the ſpeciall fruite and marke of a ſanctified heart, and of the mind renewed, to have a *right ſpirit*; that is, a purpoſe not to ſin, but in all things to pleaſe God, and to doe his Will, to walke with God in all his Commandements. Whereas on the contrary, when a man hath a purpoſe to live in any knowne ſin, it is a fearefull and manifeſt ſigne of a naughty and wicked heart: for when the heart is truely ſanctified, then will bee wrought this right ſpirit not to tranſgreſſe in any thing; I doe not ſay, that the man ſanctified and regenerate doth not ſin at all; but hee hath

hath no purpose to sin, no delight in sin, but beareth a constant purpose in all things to please God: when hee can say with *David, I have refrained my feet from every evill way*: Againe, *He that is borne of God sinneth not*; that is, with full purpose of heart, with delight in sin: and as they purpose, so they endeavour it, they are affraid, and suspect themselves, shun the occasion of sinne, strive against their corruptions, and Sathans temptations.

Gen. 17.1. Ps. 18.2;. 1Ioh. 39. Gen.39.9

Vse 1. This Doctrine doth evidently convince the greatest number, to be such as never had the true worke of Sanctification wrought in them: Their hearts be not sanctified, their minds be not renewed: Why? namely, because they want this mark and fruit of a sanctified heart: For though they heare of their sins, be told of them, and the searefull judgement of God denounced against them, yet they will not leave them, neither forsake them, but will continue in them; yea though it cost them the losse of Gods favour, and endangering their own soules. Let us not deceive our selves, let us

us try our hearts by this rule, whether they be ſanctified or no: Doſt thou finde a diſlike of all ſins, and an hatred of them? haſt thou a conſtant and reſolute purpoſe by the grace of God, to walke before him all thy dayes? This is a ſigne of an upright heart, and that it is ſanctified. But doeſt thou find no ſuch reſolution, no ſuch purpoſe; but rather contrary, in a wilfull manner to run on in thy old ſins, thou wilt continue in them, let God and men ſay and doe what they can, in lying, ſtealing, drunkennes, whordome, ignorance, contempt of the Word, &c. Say what thou wilt, confeſſe what thou wilt, it is a cleare caſe thy heart is naught, it is filthy, not ſanctified; for it is impoſſible, that a man ſhould have true repentance, and a heart truely ſanctified, and yet have a purpoſe to live in his knowne ſins. And therefore it convinceth all ſuch as bee impenitent, wilfull, and notorious hypocrites and ſinners: Yea, if they forſake many of their ſins, and yet purpoſe to live in one, it argueth the heart is not ſanctified: *Herod* left many, yet lived in covetouſneſſe and the like. This

Marke 6. Mat. 18.

This Doctrine may ſerve for the comfort of Gods children, who are much grieved for their ſinnes and infirmities, when they faile and come ſhort of good duties, and ſometimes ſtart aſide, as ſaith St. *Iames. In many things wee ſin all, but the juſt man falls ſeven times.* But if thou canſt truely ſay, it is againſt my purpoſe, I hate the ſin I commit, I condemne it, I had no purpoſe to doe it; my deſire was to pleaſe God, then thou maiſt have comfort, thy heart is ſound, God will not condemne thee for it; *The Lord will ſpare his children, as a Father his onely Son.* A child is going to ſchoole, and his purpoſe is ſo to doe, in the way he fals into ſome company, and ſtayes there too long, and playes the trewant, but it is againſt his purpoſe: Even ſo the child of God purpoſeth to ſerve God, and to pleaſe him in all things, having no purpoſe to ſin, but by ſome temptation of the Divell, or allurement of the World is over-taken, *I doe the evill I would not, I cannot doe the good I would, but I delight in the Law of God concerning the inner man:* This is *Pauls* comfort.

fort, and this is the comfort of all Gods Children, if they can truely ſay, I doe the evill I would not, I delight in the Law of God, that God will accept the will for the deed.

Renew, or refreſh a new ſpirit in me.

AS if he ſhould have ſaid, O Lord, I have (by my ſins) dimmed thy graces in me; yea, even quenched, and extinguiſhed them, and almoſt put them cleane out; but Lord I beſeech thee, renew thy graces in me, *Refreſh them:* Even as wee ſee a Lampe when all the Oyle is ſpent, it winkes, and is almoſt extinguiſhed, till it be renewed and refreſhed with Oyle, then it burnes again, and giveth light.

Hence we learne what is the curſed nature of ſin, and the great power of it: Namely, it is a poole of water caſt on the fire, which if it doe not quench and extinguiſh, and put all out, yet it greatly allays the heate of it: Even ſo the graces of Gods Spirit in his children, alas, they be but weake and ſmall; but ſin is

Doct. 8. Sin quenches grace as water doth fire.

as

as a poole of cold water, to quench the heate and comfort of them. *David* was wont to delight in Gods service, to bee forward thereunto; but sin did so coole him, that he could have little joy in it now: *Demas* was forward a while, but the World choaked him so, that he left Christ; and Christ bids the Church of *Sardis* to be awake, and to strengthen the things that are ready to dye in them; and the *Laodiceans* grew neither hot nor cold, by reason of their pride and carnall security: So is the Church of *Ephesus* reproved, for that she had lost her first love; So the Apostle St. *Iames* resembleth and compareth sin to Childbearing for the fruitfulnes of it: *Iam.* 1. 15. *Lust when it hath conceived, it bringeth forth sin; and sin when it is finished it bringeth forth death.* 1. *Cor.* 5. 6. Likewise it is compared to leaven, that leaveneth the whole Lumpe, and therefore no marvaile though it proceed by little and little, from one degree unto another.

Rev. 3. 3.

Revel. 2.

Vse 1. When we see some men who have bin forward, and have taken delight in good

good things, now grow cold, and loſe their firſt love, it is a flat ſigne that ſome ſin or other hath ſtolne upon them; they either fall in love with the World, delights, pleaſures, profits, preferments, or elſe ſecurity poſſeſſeth their ſoule, as pride, idlenes, ſloath, ſelfe-love, covetouſneſſe, pleaſure, ſome ſinne or other hath bewitched them; and therefore let all ſuch as find themſelves thus decaying in grace, faith, comfort, care, and conſcience, let them ſuſpect themſelves, and thinke all is not well; let them ſearch the cauſe of their decay, and it is ſin, ſome ſin or other hath crept upon them.

Vſe 2. How ſhould this make us affraid of ſin, ſeeing it hath ſuch woefull effects? which is to quench the comfort and graces of Gods holy Spirit in us: it blindes our eyes, that wee cannot ſee what is good and evill, it hardeneth the heart, that a man cannot relent and mourne for his ſins, and be moved with the Almighties Judgements, it bringeth decay and Eclipſe of his graces: men are affraid to doe any thing that might hinder their health, or wealth; how much more the health

health and happines of their ſoules. Let us therefore alwaies keep a diligent care over our ſoules, let us ſeeke to cut off all occaſions to evill, and indeavour to ſtop the firſt beginning: for the more ſinne groweth unto an head, the more the Spirit of God is quenched, the worke of grace is diminiſhed, and the aſſurance of our comfort is weakned and leſſened.

Vſe 3. When we finde any decay in Faith, Love, Zeale, Knowledge, Repentance, Obedience, &c. Oh then let us labour to be renewed, to recover our former eſtate again. *Doe the firſt workes againe, awake and ſtrengthen the things ready to dye.* Stirre up even as a ſparkle of fire in aſhes, blow us up; ſo muſt wee uſe all meanes whereby wee may have the worke of grace renewed in us.

Rev. 1. 1: 2 Tim. 1. 5.

The meanes for increaſing of grace.

1. We muſt attend upon the Word of God preached, for as that is the meanes to beget Faith, ſo it is to encreaſe it and renew it.

2. We muſt read and meditate much, call our minds to account, & be ſorry for our decayes, and labour to repaire them, even as a Ship when it leakes, or a City

City when the Walls bee battered.

3. We muſt (ſaith *David*) pray often and earneſtly unto God, to renew a right ſpirit in us, and a godly ſpirit, that may bee alwaies bent to the glory of God, and our owne ſalvation.

The ſpirit of Adultery may dwell in us, as in *David*; the ſpirit of uncleaneſſe and inceſt may have poſſeſſion of us; as in *Lot*: the ſpirit of deniall of our Maſter, may have place in us, as in *Peter*; the ſpirit of cruelty and perſecution may rage in us as in *Paul*, but not to have ſo much rule and predominance in us, as to keepe out the grace of God; for we may plainely ſee, that as ſoone as God had given them the right Spirit of diſcerning, and the true Spirit of knowledge of their ſinnes; they repented preſently, and became children of obedience; and worthy inſtruments of Gods glory. True it is, man may fall and ſin, through weakenes and frailty of his owne corrupt nature; and yet recover againe by Gods ſpeciall favour and grace: But if he recover againe, and then fall to ſinning anew, it cannot bee

leſſe then preſumption; for that man which is twice a ſinner, and but once a penitent, we may ſay hath ſins as red as Scarlet; and yet by true repentance and amendment of his life, may be made as white as Snow. O my beloved, when God ſhall bring us to the pit or brinke of death; O then ſhall we eaſily ſee that ſin, and that pleaſure which we have taken, in following and delighting in it, ſhall then prove a heavy burthen to us, which will ſo loade our poore conſciences, that wee ſhall bee ready to ſinke under the weight of it; if Gods mercy be not ſhowne in our weakenes: Will any man drinke poyſon becauſe he will try an Antidote; commit ſinne, and then preſume of Gods mercies? God forbid: but let us ſo leade our lives here on earth, that we may in the end of our dayes, enjoy heaven for our reward: there is the glory wee hope to enjoy, there is the bleſſed Conſummation of all them who love the Lord Jeſus.

VERSE

VERSE. II.

Cast me not away from thy presence, and take not thy Holy Spirit from me.

DAvid in the former Verse hath put up sundry requests and Petitions to God for grace and mercy for the pardon of his sinnes.

Now this eleventh Verse contayneth in it an earnest Deprecation: Wherein the Prophet intreateth the Lord to turne from him two fearefull judgements, and grievous punishments; which hee had deserved for his sins: First, what greater misery can befall the child of God, than to be cast out of Gods presence love and favour? Secondly, what greater Plague to a distressed soule, than to bee deprived of Gods blessed Spirit; whereby alone wee are guided and comforted, and without whom wee can have no comfort, nor ever doe any good thing, but shall bee carried of our owne lusts

The meaning of the words.

headlong into all sin and wickednes?

David alludeth to the judgement of God upon *Saul.*

Now against both these *David* prayeth unto the Lord in this Verse, and herein he alludeth to the judgement of God upon *Saul*, who was his next Predecessor and King over *Israel*, whom the Lord cast off, and did utterly reject from being King over the people, because he did reject the Lord, and cast off the Commandement of God, and would not obey his voyce: And therefore the Lord tooke his Spirit from *Saul*, and gave him an evill spirit to vexe and torment him: And both these *David* here prayeth against, that Almighty God would shew him mercy, and not deale with him as hee did with *Saul*, though he had transgressed and offended grievously, yet that hee would rather humble him by some other meanes, and not in his just judgement to cast him off, and reject him, nor take his holy Spirit from him. And as God doth bring coales to make his wrath hot, so must man bring teares with repentance. *David* knew that from God all punishment did come, and our perdition is from

1Sam.11.16

from our selves, and by us all sin is committed; and therefore hee desires the Lord not to cast him away; which is my next part to handle.

Cast me not away,

AS if he should have said, O Lord howsoever I have sinned grievously, yet I pray thee deale not with me as thou didst deale with *Saul*, that wicked man, to cast me off, and reject me from being King and Ruler of thy people: Nor take thy holy Spirit from mee, whereby I am enabled to doe thy Will.

By the presence or face of God, is meant the love and favour of God: and therefore *David* intreateth the Lord, that he would not thrust him cleane out of favour, and deprive him of his love. Therefore let every man and woman never defer their repentance, but crave pardon for their offences with *David*, saying, *O Lord I have sinned against thee*; casting thy selfe downe at his mercy Seate like the Prodigall Son, like another *Mary Magdalen*, like penitent *Peter*, desiring the Lord to have pitty

and mercy on thy sinfull soule, not to cast it for ever from thy presence; but rather chastise thee as a Sonne, but not to dis-inherite thee, and cast thee out for a reprobate.

Doct. 1. The pleasures of sin are deare bought.

Hence we learne, that it is a wonderfull and feareſull judgement for a man or woman to bee cast out of the Lords favour, from his presence, so as he shall shew no favour unto us, but his disfavour and wrathfull countenance, it is a very heavy and dolefull case. It is said of *Caine*, that God cast him out of his presence, and that was the height of *Caines* misery. So the Lord cast off *Saul* from being King over *Israel*: As the favour of God is Life so his dis-favour is Death and Hell: and as in the presence of God is fulnesse of joy and pleasure for evermore: so in the want of his presence, there is nothing but woe and misery, yea, it is a step to eternall death: neither is there any misery which the child of God doth feare more than this, to bee forsaken of the Lord Almighty, and to be cast out of his favour.

Gen. 4.

Vse 1.

Seeing that it is so great and feare-

full

full a judgement to bee cast out of the Lords favour and gracious presence. oh what mad men bee they, that make so light of Gods love and favour, that will for the gaining of a penny or two, or the enjoying of an houres pleasure, lose the love and favour of the Lord Almighty, and for ever deprive themselves of his glorious presence, and plunge both body and soule into everlasting woe and misery with the Divell and his Angels.

Their madnesse discovered that make light of Gods favour. Mark. 16. 26.

Seeing the enjoying of Gods presence is so happy and comfortable, and to be deprived of it, is so grievous and terrible, how should we use all meanes to get into his favour, if we want it, and keepe it if we have it? *In thy presence is the fulnesse of joy, and in thy sight wee shall see light.* And because sinne thrusts men out of Gods presence, and separates betweene God & man, above all things, take heed of sin, avoyd it, and shun it, as the bane of our soules.

Use 2.

For the better opening and understanding of this Verse, we must discusse two great and weighty questions, which being well considered, will make

much for the clearing of this Text.

Two Objections.

The former is this, when *David* intreates the Lord, *Not to cast him out of his presence*: That is, his love and favour; whether a man elected, and in the favour of God, as *David*, justified and sanctified, may lose the love God, and fall away, to become a reprobate and cast-away, and so finally to perish?

The other question is, seeing *David* prayeth the Lord, *Not to take his Holy Spirit from him*, whether the Sanctified gifts and graces of Gods holy Spirit, may finally and totally be extinguished and taken away? these questions both be defended and affirmed by the Papists and their Followers, who hold that a man truely elected, called, justified, and sanctified and in the favour of God, may fall away and perish. We hold the contrary; that a man once in the favour of God, elect, called, Justified, and sanctified, cannot finally perish, nor cleane bee bereft of the saving graces of the Holy Spirit.

Now because these two questions bee points of great moment, and on which all

all our happines and comfort doth hang, and onely depend, therefore I will ſtand a little to prove them by the Teſtimonies of Scripture, with Reaſons and Arguments drawn from the written Word of God, and remove ſome certaine Objections of the Papiſts againſt the certainety of our perſeverance in Faith to the end.

Firſt, that place of *Ieremy*, where the Lord comforts his Elect, and choſen people, is moſt pregnant for this purpoſe: *Yea,* (ſaith the Lord) *with an everlaſting love have I loved thee, and therefore in mercy have I drawne thee:* So that it is manifeſt hence, whom God loves once in Chriſt, he loves for ever; and there is no time when hee can bee ſaid not to love them: *For as much as hee loved his owne, that were in the world, unto the end hee loved them.* Where our Saviour Chriſt, to comfort his Diſciples, tells them, that God the Father loveth them that bee members of Jeſus Chriſt, even unto the end, and his love ſhall never faile them: *The gifts and calling of God are without repentance.* Ier. 31. 3. Ioh. 13. 1. Rom. 11.

Now

Now then unleſſe a man will ſay; that God doth repent of his calling and electing men to eternall life, it muſt needs follow, that they cannot periſh whom God calls, and meanes to ſave: And our Saviour Chriſt ſaith plainely, that it is impoſſible, that any man elected ſhould periſh. Falſe Chriſts ſhould deceive the very *Elect if it were poſſible*, but that it is impoſſible: And the gates of Hell, that is, all the power and malice of the Divell ſhall not prevaile againſt the leaſt of Gods Children, to hinder their everlaſting Salvation.

Mat 24. 24.

Rom. 8. 30

Againe, this is proved, *Mat.* 16. 16. where Chriſt promiſeth *Peter*, and in him the whole Church, *That the gates of Hell ſhould never prevaile againſt him:* Where Chriſt ſhewes, that indeede the Divell through his Temptations might ſhew very much ſtrength; but they ſhould then comfort themſelves in this, that they ſhould never prevaile, or finally get the Victory. Againe, *Mat.* 24 *They ſhall deceive (if it were poſſible) even the very Elect.* Out of which words of our Saviour, wee may gather, that

that the Elect of God ſhall not be ſeduced, and ſo fall away finally. Againe, *Ioh.* 10. 28. Chriſt ſaith, *His ſheepe ſhall never periſh*, adding this withall, *No man ſhall take them out of my hands.* And againe, *Rom.* 8. 30. *Whom he predeſtinateth, he calleth, juſtifieth, ſanctifieth, and glorifieth*: Therefore not fall away finally; for hee that falleth away finally, ſhall (aſſuredly) never bee glorified.

But admit, (as the Papiſts would have it) that a man might fall away finally, then hee muſt bee cleane cut off from Chriſt, and have no conjunction with him, before hee fall away finally: Then at the ſecond re-uniting hee muſt be Baptiſed, for Baptiſme is the Sacrament of Inciſion, or of grafting into Chriſt: But that is abſurd, that Baptiſme ſhould be any more than once adminiſtred; therefore a man is but once united, or once ingrafted, and cannot be reunited and never fall. And therefore frivolous is that diſtinction of Veniall and Mortall ſinnes with the Papiſts. For if any ſin of the Elect ſhould bee mortall, then

All men must put a difference betwixt that they feele and that they have.

then there must needs bee a second renewing in the Elect unto Christ: which is most absurd to thinke, for the Lord worketh this but once: And *David*, though at this time hee lay languishing under the heate of the Lords wrath, for those horrible sins of his Adultery and Murther: yet in this Verse hee prayes not to have it taken from him, which doth argue that hee had a touch of it, even at this time of greatest extremity and misery, though he felt it not with the same measure of comfort hee had done many times before.

Secondly, besides all these plaine Testimonies of Scripture, let us consider a word or two to prove, that in regard of God the Father, and of the *Son*, and of the Holy Ghost, that the Elect cannot perish, and finally fall away.

Fifth, if a man Elected of God to eternall life, called, justified, and sanctified, may fall away, and finally perish, then it is either because God wants love or power to save him; but to say that God is unwilling, or unable, is meere blasphemy: Therefore all those which

which he elects must needs bee saued, seeing God doth both will it, and shew that he is able to effect it: first, if God be willing, and would saue them, *Who hath resisted his Will? If God bee with us, who can be against us?* but that hee is most willing and able to saue the Elect, it is manifest. For his Will, *God so loued them, that hee sent his Sonne to dye for them.* Now this is a great tryall and proofe of his loue and willingnesse, that he had rather see his onely begotten Son, that was neare and deare vnto him, to be hanged on the Tree, to dye the cursed death on the Crosse, to shed his precious bloud, and to beare the curse of God, and hellish torments, than to see any one of his Elect to perish: *And this is the Fathers Will that hath sent me, that of all which hee hath giuen me, I should lose nothing, but raise it vp at the last day.*

Rom. 11. Rom. 8. Ioh. 3. 16. Ioh. 6. 30.

Secondly, for his power, that hee is able to saue all those whom he will saue: it is manifest, God is Omnipotent, and most righteous, and mighty to saue, and the Lord doth what he will, *None*

can

Esa. 63. 1. Ioh. 10. 27, 28. *can take them out of my Fathers hands which is greater than all.* And therefore seeing God is willing, and desires that all the Elect should bee saved, and not onely Decreed it, but sent his Son to save them.

Secondly, those for whom Christ dyed, and prayed that their faith might not faile, they must needs be saved, and their faith cannot faile; but hee hath prayed for all true beleevers: *Father, keepe them that thou hast given me that they may be one in me, as thou art one in me.* Now then, if Christs prayer bee of force, and can prevaile, and doe any thing with the Father, (as hee confesseth) that the Father hath, doth, and will heare him in all things, then certainely no true beleever can perish, and finally fall away.

Luk. 22. 32. Ioh. 17.

Thirdly, no true member of Christ can perish, for then Christs body should bee imperfect; but every true beleever is a living member of Christs body, and therefore cannot perish; yea, it is impossible that Christ himselfe should perish, as any true beleever, that is truely

truely ingrafted into his Body by Faith and the Spirit.

Fourthly, in regard of God the Holy Ghoſt, who is the pledge and pawne of our Adoption and Salvation, the Seale of our Election, and doth teſtifie Gods love in Chriſt for our Salvation. Now then unleſſe wee will ſay that the Spirit of God, who is the Spirit of Wiſedome, being of the very Counſell of God, and the Spirit of truth that cannot lye, that hee teſtifies untruthes, that the beleever that repents, and beleeves in Chriſt Jeſus ſhall bee ſaved; and yet he ſhall not, which is Blaſphemy, wee muſt needs confeſſe it is impoſſible: *He that is borne of God cannot ſin,* (with full conſent to death) *becauſe the ſeed of the Spirit remaineth in him.* And therefore I conclude, that the child of God, Elected, Called, Juſtified, and Sanctified, cannot periſh, and for ever fall away; cannot become a Reprobate, and limbe of the Divell, but ſhall continue to the end, and God will finiſh the good worke of grace in him till the comming of his Son Chriſt Jeſus. Rom. 8. 16 1 Joh. 3. 9.

This

Vse 1. Papists doctrine against the nature of Faith.

This confutes that damnable Doctrin of the Papists, who hold all in uncertainty, yea, they teach and hold that a man truely Elected, may become a reprobate, though to day a child of God, and highly in his favour, yet to morrow by thy sins thou maist become a limbe of the Divell, out of Gods favour, in his displeasure, damned for ever: though to day a member of Christ Jesus, called, justified, and sanctified, yet to morrow lose all, and bee damned for ever, which indeed is the breake-necke of all hope and comfort, if a man know whether he shall be saved or not.

Vse 2. Comfort unto Gods Children that grace cannot be lost.

A marvellous comfort to Gods Children, if thou diddest ever finde the true worke of grace in thy heart, true faith, repentance, and newnesse of life, assure thy selfe it cannot ever be lost, God will finish that he begins; yea, the estate of Gods Children now, is better than the estate of *Adam* in Paradise before his fall; for then *Adam* stood by his owne power, therefore might and did fall: *But we be kept by the power of God unto eternall life*. Secondly, the estate of *Adam*

1 Pet. 1. 5. Gal. 2. 2.

was

was mutable by reason he had freedome of will, to stand or fall: but the estate of Gods Elect is certaine and sure, in regard of Gods eternall decree in Christ, his death and passion, and the bond of the Spirit which cannot be broken.

But there be three Objections against this Doctrine: that faith can never bee lost, or an Elect child of God become a Reprobate. First, that God is said to be angry with his Children, and shew them his dis-favour: Secondly, that they by their sinnes may cut themselves off from Gods favour, and so lose eternall life, and be damned: And thirdly, other testimonies of Scripture, which may seeme to prove the same. *Three objections.*

For the former, *Behold, thou art angry for we have sinned against thee,* so that it seemeth, that if a man in the favour of God to day, may fall out of it, and lose it, and procure his dis-favour, anger, and displeasure. Esa. 64. 5.

Answ. First, that God is not angry, to speake properly with his Children, but seemeth so to bee by correcting and punishing them by judgements, and afflictions:

flictions: So as a child thinkes his Father is angry because he corrects him; so doe Gods Children; and indeed such affections doe not agree to Gods nature, to be like an earthly mans.

Secondly, I answer, that this anger of God is not an effect of his displeasure or dis-favour, but rather of his love: And he corrects his children, not to destroy them, but to convert them, that hee may save them; as a Father his Sonne whom he loves dearely.

2. Rom. 8. 1. *Object.* 2. Where it is said, that Gods Children may by their sinnes breake off Gods love, yea, thrust themselves out of favour, and bee for ever damned.

I *answer*, it is false; for they bee kept from damnable sins, and God lets their sins turne to their good, for God doth ever give them hearts to repent: The sins of the godly in themselves, deserve the everlasting curse of God, & eternall death: If so that Jesus Christ had not by his death and bloud-shedding satisfied his Fathers anger for them.

3. Ps. 69. 83. *Objekt.* 3. *David* prayes that God would blot them out of the Booke of life;

life: therefore it seemes a man Elected may perish, and bee damned: for that Booke is meant Gods Counsell.

Answer. That *David* doth not reade that even the wicked had their names written indeed in the booke of Life; or were Elected indeed: but onely because they lived in the Church, were taken for Christians, and esteemed as written in the booke of Life, and therefore hee prayes the Lord to blot them out: That is, to make it knowne, that they were never written in it.

Well then, certaine it is, that no one Elect Child of God can perish or bee damned, but shall come to life eternall, and bee saved, because the Counsell of God standeth sure, and cannot bee altered.

Instruct. Seeing this is so, that none that is the Elect child of God, can perish, what a sweet comfort is this to all the Children of God? For if ever thou didst repent, and feltst the love of God truely in thy soule, and art justified and sanctified, thou needest not feare, for surely thou shalt bee saved. And this

must be a sure stay to uphold our poore soules in all dangers and temptations. We are as strange Mariners on the Sea, there bee great stormes and tempests, great Rockes and Sands: The Sea is the World, the Ship is the Church, Heaven the Haven, the Divell raiseth up many boysterous stormes and Temptations, to sinke our poore soules into Desperation. Now then by Faith wee cast Anchor upon the Foundation of Gods Election, which cannot be moved.

But in this place, by *Favour, Face,* and *Countenance of God,* is meant that Favour and mercy of God, whereby God gave *David* the Kingdome in the stead of *Saul,* advancing him to bee King of *Israel,* and Gods Lieutenant on Earth, that God would defend him and keep him, to governe his people *Israel.*

Doct. 2. The Godly feare, when they remember Gods judgments on others.

Whereas *David* observed Gods dealing with *Saul,* a wicked King, and how God plagued and punished *Saul* for his disobedience against the Word of God, and thereby is warned to take heed of the same Judgements of God, lest they fall upon him: We learne, that

it

it is the dury of every man and woman, to observe and marke Gods dealings with others, and his just Judgements upon ungodly sinners, that thereby wee may learn to feare the like Judgements on our selves; & it is a great point of wise dome, to learne to bee wise by other mens harmes: and for this end the Lord doth plague wicked and ungodly men, that his Children might learne to amend: Even as we see notorious malefactors are hanged on a Gibbet, that others seeing their shamefull ends might beware. The Lord having punished sundry Nations about his People, saith, *Hee thought they would have learned to feare God by their example.* Zeph. 3. 49

Well, seeing this is that God lookes for at our hand, and which hee aymes at in punishing wicked men, namely, that we should bee warned by it, and take heede of their sins: Let us bee wise, and observe Gods judgements upon wicked men, and when we see a wicked man punished, a murderer, a contemner, a blasphemer, a whoremonger, or the like; then let us feare left if wee live

in the same sins, we pluckе not downe the same Iudgements upon us: And as *David* here calls to mind *Saul*, how he for his rebellion and disobedience was cast off from God: so let us call to mind the spectacle of Gods iudgements on wicked men, and take heede of their sinnes, lest wee taste of their plagues and punishments.

Doct. 3. Sin take away the feeling of Gods Favour for a time. 1Sam. 15. 1Sam. 3. Dan. 4. 26. Ester 3.

Wee learne, that for sinne the Lord doth deprive his Children of his Favour, and as it were cast them out of his presence for a time. Thus we shall see, God hath spoyled them of great Riches and Honour for their sinnes, and brought them to extreame shame and misery: Looke on *Ely*, and his two sons; looke on *Saul*, that wicked King; looke on that persecuting Tyrant *Nebuchadnezzar*, *Haman*, *Athitophel*, &c.

Vse 1.

This should admonish all men to take heed of sinne and rebellion against God, for certainely the Lord will abase all such as be proud against him, hee will cast them out of his presence, make their names to rot and stinke in the sight of men: *Those that honour mee I will ho-*

1Sam. 2. 30.

nour,

nour, but those that dishonour me, I will dishonour them: and therefore if you would not be dishonoured in this world, and provoke the Lord to cast you out of his presence and favour, oh then beware how you sin and rebell against God; for if thou be as deare to God as *Ely*, which was Gods High Priest, yet he will bring shame upon thy head.

Vse 2. Folly of worldlings described.

This shewes the madnes of those men and women, who desiring to enjoy their Honours, Riches, and dignities, profits, and preferments, they take a most preposterous and very wrong course: for how doe men seeke for preferment, honour, and promotion, lands, and livings? namely, by oppression, bribery, usury, extortion, and the like: Now alas, wee see, that it is a vaine course, and the next way to strip a man naked of all these things, and to bring him to shame and reproach, misery, and poverty; for sinne brings all these things upon them.

But if you would come to honour and dignity, riches, and preferment, then seeke to keepe the favour of God,

serve him, worship him, honour him, and he will honour them that doe so; and if thou seekest these things by wicked and unlawfull meanes, certainely the Lord will cast dung in thy face.

Secondly, when *David* prayes, *That God would not take his holy Spirit from him*, he meanes not the essence of the three Persons, but by his gifts and graces the Vertues of Gods Spirit sanctifying his heart, and renewing of him: So then we understand these words, wee must consider this Objection,

Quest. Whether that the gifts and graces of the Holy Spirit wrought in the hearts of Gods Children, can be totally and finally lost, as *Davids* words seeme to imply.

For the cleare answer of this question, we must know that the gifts of Gods Spirit be first temporary for this life, or else spirituall, for the life to come: Now of the former there is no question, but the temporary gifts of the Spirit may be lost utterly.

Graces of God double.

Againe, the spirituall gifts and Vertues of the Spirit bee of two sorts, some

common

common to the Elect and Reprobate, some proper and peculiar to Gods Elect and chosen children. Now concerning the gifts of Gods Spirit, which be common to the wicked as well as the godly, to heare the Word, to preach the Word, and to doe such like things, they may bee lost.

Thirdly, the gifts of Gods Spirit are such as are either essentiall to faith, and without which faith cannot be, or else the effects and fruites of Faith, which are not of the essence of Faith. Such gifts of the Spirit as be not of the essence of Faith, or absolutely necessary to eternall life, the Lord doth sometimes take away for a time: as namely, the purity of a good Conscience, that inward peace which doth accompany it, the sence and feeling of Gods love in Christ, and his especiall favour, cheerefulnesse of Spirit in praying, hearing, and such holy duties, joy in the Holy Ghost, patience, the gift of prayer, and such like, because the love of God, and the Salvation of the faithfull may stand without these for a time.

But

But to speake of the saving graces of Gods sanctified Spirit, as faith in Gods promises, hope of eternall life, affiance in Gods mercy, through Jesus Christ, love of God, his Word, and Children, these graces can never bee lost wholly: true it is, they may bee lessened, and sometimes seeme to be lost for the time; but yet certaine it is, they cannot bee wholly and finally lost; They may bee as the Sun under a Cloud, and as fire raked up in the ashes, or as the Trees in Winter, but they cannot bee extinguished, lost, and taken cleane away; but iust as the Sun shines cleare, the Clouds being scattered, and the fire gives light & heat being stirred: So faith, hope, affiance, joy, comfort, peace of Conscience, and the feeling of Gods love are renewed, and shew themselves cleare againe.

Vse 1. Comfort to the godly that can not be lost

Seeing that the knowledg and saving graces of Gods holy and sanctified Spirit cannot totally and finally bee lost, this is matter of endlesse comfort to every true child of God in the time of temptation, and grievous tryall: For if ever thou foundest and feltest in thy heart true

true faith in Christ Jesus, sound Repentance, hope of eternall life, love of GOD; howsoever these may bee much weakned, and for a time in thy sence and feeling seeme to bee lost, yet they can never bee taken away: Yea, if thou dost carefully attend the meanes: as namely, the sincere Preaching of the Word, administration of the Sacraments, continuall, humble, and earnest prayer, the Lord will revive them, and renew them againe.

Use 2. This must serve to instruct and direct us how to judge of them, who fall sometimes into pangs of despaire, uttering words of desperation, that they are damned persons and Reprobates, and cry out thus of themselves: truely if ever wee saw in them the sound worke of grace and true Repentance, delight in the Word, care to leade a godly life, love to Gods Children, &c.

Wee are in Charity to hope the best of them, to thinke that they belong to GOD, and that they speake

speake they know not what of themselves; for they speake according to their present sence and feeling: When as indeed in time of temptation and trouble of minde, they bee like a man that is grievous sicke, hee can relish no meate; every thing seemes bitter unto him, because his mouth is out of temper; but when hee comes to health, hee judgeth otherwise: Even so these poore distressed soules, in their trouble and affliction they speake they know not what, not as their estate is in truth, but as they think it to be, according to their present sence and feeling.

Vse 3. Hence wee see what to answer to that Objection: That many men, who have made a faire profession of the truth, had excellent gifts, and yet have cleane falne away: So *Heb.* 6. *A man bee enlightned; tasted of the Heavenly gift, were partakers of the Holy Ghost, tasted of the Word of God, and of the power of the World to come*, such men notwithstanding may fall away, and that finally.

Heb. 6.

I answer

I answer, That there is nothing spoken there of the true Worke of Grace and Sanctification, of living Faith, sound Repentance, hearty Obedience, and a new life; but onely of such common gifts as may befall a Reprobate; and therefore Saint *Iohn* shewes the cause why they fell away: Namely, they were never true and lively members of the Church, or of Jesus Christ, never truely ingrafted into his Mysticall body; they had knowledge, and were enlightned, tasted of the heavenly gifts and graces of Gods Spirit, and had some glimmering of the joyes of the life to come, which the Childe of God enjoyes; but the sound worke of grace, a renewed heart, faith, repentance, obedience, and a sanctified life was ever wanting, they were but Hypocrites. *They went out from us, but they were not of us; for if they had beene of us, they would have continued with us.* 1Ioh. 2.19.

And therefore it behoves us all to take heede, that we content not our selves with the common gifts and graces

Mat 7. 21. ees of the Holy Ghost, which a reprobate may have: For it is certaine, that excellent gifts will not availe a man to salvation unlesse there be the true worke of Grace, saving Faith, sound Repentance, and hearty Obedience.

VERSE 12, & 13.

Restore me to the joy of thy salvation, and stablish me with thy free Spirit. Then shall I teach thy waies unto the wicked, and the sinners shall be converted unto thee.

Part of the Verse. IN these words are contayned an earnest Prayer of *David* unto God, for the renewing of Gods mercy, and feeling of his love againe in the 12. *verse*. In the 13. *verse* he uses a reason to move the Lord thereunto: Namely, that if the Lord shall receive him into favour againe, and testifie his love unto him in the pardon of his sins, then he will not bee unmindfull of Gods dealing with him but become a Prea-

Preacher and Proclaimer of Gods mercy unto others, to draw them to God, in shewing what God hath done for his soule; and so, that by the example of Gods mercy to him, others should bee wonne.

In the 12. Verse hee makes a twofold Petition unto God: First, for the former feeling of an assurance of Gods love and mercy for the pardon of his sins. Secondly, that God would uphold him with his free Spirit, so as now being delivered out of the cursed thraldom and slavery of sin, he might cheerefully and freely serve the Lord, and run the way of his Commandements.

Restore me to the joyes of my salvation.

AS if he should have said, O Lord, my God, I acknowledge and confesse, that all the while I served thee, and lived in thy feare, led a holy and godly life, and kept an upright heart, that I found wonderfull and exceeding joy in the assurance of thy love, and mercy in Christ for my salvation; but since I rebelled

No joy can comfort mans soule but the joy of Gods salvation.

belled against thee, and wilfully brake thy holy Commandements, I have deprived my soule of that heavenly comfort and consolation, and felt terrours and griefe, feares and cares, and exceeding vexation: Now mercifull God, I humbly intreate thee to restore mee againe to thy joy and comfort, to assure me of thy love and favour, that thou art graciously reconciled unto me, that I may receive my former comfort: and not onely that, but because I see how weake I am, and have no power to stand without thy helpe and grace: I humbly intreat thee to stay and strengthen me, to stablish thy grace in mee, and so to uphold me in thy obedience, that I may freely and heartily obey thee all my dayes.

Doct. 1. Fruit of sin described. *Note.*

The Child of God truely called, justified, and sanctifyed by Gods Spirit, if he once fall against God, and provoke him to anger by his wilfull disobedience, and doth feele exceeding anguish and sorrow of heart, great griefe and trouble of mind, feares and cares, lest the Lord should reject him: so that there is a Hell in

in his poore ſoule and wounded Conſcience, till he bee againe reconciled to God by Faith and Repentance. So long as *David* walked with God in uprightneſſe of heart, hee had exceeding great joy and comfort in the Lord his God, was aſſured of his love for pardon of his ſins, and eternall ſalvation; but when he fell to Adultery and Murther, and ſo rebelled againſt God, it is wonderfull to ſee into what a gulfe of miſery he plunged himſelfe, what feares and cares, what doubts and troubles did vexe his ſoule, and wound his Conſcience. Even ſo it is with all the godly, while they have a care to feare their God, ſerve and pleaſe him, and keepe an upright heart before the Lord, leade a godly and Chriſtian life, they feele and finde in themſelves exceeding joy, and wonderfull comfort, with aſſurance of Gods love in Chriſt for their ſalvation. But if at any time they breake out to ſinne and rebell againſt God by wilfull diſobedience, then they ſhall finde an hell in their Conſciences, Troubles, Teares, and Cares for the time. Who can tell what Luke 23.

feares and cares *Peter* felt? in what griefe and sorrow of heart he was in, when cowardly he denyed his Lord and Master, it cost him many a bitter teare. The reason of this Doctrine is, because all peace and comfort to a poore soule springs from the sence and comfortable feeling of Gods love in Christ Jesus for the pardon of sin and eternall salvation; and therefore when that is lost, alas! what peace or comfort can they have? Secondly, they doe by such wilfull sinne and disobedience grieve the Spirit, and make the Holy Ghost sad with them; and so doe what they can to expell the Spirit of God in them. Now where the Spirit of God is made sad and grieved, how can there be any true joy?

Vse 2. Seeing there is such sweet comfort in a godly and Christian life, while we walk with God, and serve and please him in Spirit and Truth; and when men sinne and rebell against their God, they pull downe upon their heads such woefull miseries, troubles, & cares: How should this make every man exceeding carefull of sinne, which brings such woefull

full miseries and judgements unto our owne soules, such torments, feares, and cares?

To the Jo of thy salvation.

AS if he should have said, O Lord my God, when thou didst assure me againe of thy love and favour for the pardon of my sins, and eternall salvation, I had exceeding joy therein: Now I doe humbly intreate thee to restore it to me againe.

Hence marke what is the thing the child of God doth most desire, and crave at Gods hands, and wherein they doe most rejoyce: namely, in the favour of God, and assurance of his love in, and through Christ Jesus, that they know that God is graciously reconciled unto them, that they bee in his favour, and shall never perish, but shall everlastingly be saved. *David* was a King, and wanted no temporall commodity, pleasure, or delight whatsoever, wherein worldly men rejoyce, but hee conceived no kind of joy at all in these things, to

Doct. 1. Favour of God is a Christians chiefest joy.

be out of Gods Favour: And therefore prayes unto God for the feeling of the true joy, and that is, of *His Salvation*, and that will minister unto him matter of true rejoycing indeed. But (alas) most men being carnall, desire riches, honour, pleasure; *But Lord, let me see thy loving countenance, thy favour and grace*; and that shall doe me more good and comfort than all the things in the World. The poore Publican beggs for this: *Lord be mercifull unto me a sinner.* So *Paul* professeth of himselfe, that hee esteemed of all things but as dung in comparison of Christ Jesus, and the favour of God in him: And the reason is plaine, because if a man had all the World, and wanted the love and favour of God, and was in his displeasure, and under the curse of God, what good could it doe him? Even as if a Subject should have ten thousand pounds, and yet the King cannot abide or endure him, but seeke his death. And therefore the Child of God, if he were asked, what is the thing hee most desires in all the World, would answer Mercy, and the love

Psa. 4 6, 7,

Luke 8.

Phil. 28.

Mat. 23. 26.

love of God in Jesus Christ: He would despise Honour, Lands, Livings, Gold, Silver, Pleasures, and Delights, and prefer one dram or scruple of mercy, and the least drop of Christs bloud for salvation before all the world. Ps. 23. 1, 2.

This may serve to reprove thousands in the world; carnall men and women, so they have the World at will, and may live at ease, eate, drinke, and be merry, they feele no want of Gods mercy, no need of Christs Bloud; they esteeme not Gods Favour & love; desire not reconciliation, but say; *Who will shew us any good?* Well, didst thou never feele the want of Gods kindnes and mercy? no hungring and thirsting after Jesus Christ and his Righteousnesse, it is openly manifest thou dost not belong to God, thou wast never yet truely humbled. *Vse* 1.

Let this Doctrine admonish us all to labour with our hearts, to bee affected with this: Namely, to esteeme more of Gods love and Favour, and assurance of his mercy, than all the world, let us desire it more, let us rejoyce more in it: So as if the question should be asked, what

is the chiefest thing that thou dost most desire and affect, and what thou dost most delight and rejoyce in, of all the things in the World, wo may bee able in truth to answer, and say with feeling and comfort, I desire nothing more under Heaven, than the mercy and love of God in Christ Jesus, to be in his favour, to be reconciled unto his Majesty, and with *Paul*, to esteeme of all things but dung in comparison of that. And till this be found in us in some measure, we can never find true comfort to our soules, and bee assured that wee have true saving Faith in Christ: For this is a certaine signe and note of an humble and beleeving heart, to hunger and thirst after Gods mercy in Christ, and to esteeme more highly of the least drop of Christ his precious bloud for our Salvation, than of the whole World, if it were offered unto us.

Vse 3. Wee must labour to manifest this our earnest desire and great accompt of Gods mercy, by using all blessed meanes to attaine unto it: We must repent and bewaile our sins, leave and forsake them:

We

We must embrace Jesus Christ by faith, and cry with teares unto God for mercy, *Knocke, seeke, aske*; and let us doe as the men of *Tyrus* and *Sydon*, when *Herod* tooke a pitch against them, and intended to make war upon them, they came all with one accord, and besought *Blastus* the Kings Chamberlaine to have peace. So let us goe unto Jesus Christ, the true Peace-maker, desire him to speake to God the Father for us; so that there may be an everlasting peace. Mat. 7. 7. Act 13. 10

When *David* prayeth, that God would restore unto him *The joy of his salvation*, and those sweet comforts hee was wont to feele and find in Gods mercy, and feeling of his tender love in Christ, we learne that the estate of Gods children is not alwaies alike, full of joy, comfort, and gladnes; but sometimes full of griefe, misery, cares, and trouble: For the deerest of God, who are replenished with the greatest measure of joy and comfort in the feeling and assurance of Gods love in Christ, when as the Lord leaves them to fall into some sin against knowledge and Conscience, they shall finde

Doct. 3. The state of Gods Children is not alwaies alike

finde not onely a great decay, but an utter losse of joy and comfort for the time. Thus it was with *David*, who though he was a man after Gods owne heart, enriched with great blessings, and spirituall mercies, most dearely beloved of God, sanctified in great measure, yet now having fallen into these two filthy sins of Adultery and Murther, see how
Luk. 23. hee is perplexed, in great distresse, and trouble of mind; and how the feeling of Gods mercy, and joy in Gods Spirit seemed to be cleane lost. So it was with *Peter*, and so it is in every child of God, Didst thou ever sin against knowledge and conscience since thou wast converted? thou shalt find then a wonderfull deadnesse of heart, trouble and vexation of mind, and feeling of Gods anger, with the losse of comfort for a time.

Vse 2. Seeing sinne against Knowledge and Conscience, wounds the soule exceedingly, and also depriveth us of the peace and comfort, and joy of Gods Spirit, and brings terrours, feares, and gripings with them: let us, to avoid all sin, so especially avoid sinne against knowledge and con-

conſcience, and labour in all good things in all places, and at all times, to live and walke ſo upright with God, that thou never hurt or wound thy conſcience, though thou mighteſt get the greateſt gaine, honour, or pleaſure; yet if it bee ſin, and that againſt thy knowledge, and conſcience, abhor it, fly from it, and commit it not, if thou loveſt thine owne ſoule: For if ſins of ignorance ſhall not eſcape puniſhment, unleſſe men repent, much more ſins againſt knowledge and conſcience: for theſe provoke the Lord exceedingly to turne away his favour from us, draw downe his judgements upon us, wound our conſcienees, deprive us of the feeling of Gods love and favour, bring trouble of mind, & a wounded conſcience: O then would you enjoy this great bleſſing of peace of conſcience, which is a continuall Feaſt? would you be loath to loſe the feeling of Gods love, and comfort of his holy Spirit? Avoid all ſins, but eſpecially preſumptuous ſins againſt Knowledge and Conſcience, they wound and hurt us, eſpecially depriving us of all peace and conſolation.

If

Vse 2.

If the Lord ſhould at any time leave us to ſin, even preſumptuous ſins againſt Knowledge and Conſcience, which is a fearefull thing, yet let us not deſpaire with *Caine*, and ſay, *Our ſins are greater than can be forgiven*; but fly to Gods mercy, and there ſeeke to renew Gods love againe, intreating the Lord to reſtore unto us the joy of his ſalvation; and then we may obtaine the favour of God againe, and renew the feeling of his love: let us truely repent and bewaile our grievous and hainous ſins, ſeeke earneſtly for grace and pardon, and give the Lord no reſt at all, till we find that hee be reconciled unto us in Chriſt Jeſus.

Doct.4. Pardon of ſinne the foundeſt joy.

Phil.3.7,8

Luk 10.20

Marke (I pray you) what was the ſpeciall thing wherein *David*, the holy ſervant of God, did rejoyce, not in gold or ſilver, nor in pleaſure, and carnall delights; not in lands, and livings, nor in his Kingdome; but in the ſalvation of God, in his love, in pardon of his ſinnes, and ſalvation of his ſoule: So as hence we learne, that there is no true joy in any other thing in the world, but onely in the mercy of God, and the ſalvation of our ſoules.

And

And indeed what other joy can there be, for though the Lord ſhould beſtow on us all things which hee hath made, with abundance of the things of this life; yea, though with *David* wee might command a Kingdome, yet unleſſe withall we have this comfort, that wee are at peace with God, and have our ſins pardoned, (alas) they would all prove unto us, as *Iobs* friends, *Miſerable comforters*: But poore ſoules, many know no other comfort, but ſuch as ariſes from temporall things, as gold, ſilver, &c. wherein they differ not from Beaſts, which have their delight as well as they, in thoſe things which are fitting and agreeable to their Nature.

Seeing *David* places all his joy and ſpirituall rejoycing in the Salvation of God, that is, in the pardon of his ſins, in the feeling of Gods Love, and in the ſalvation of his Soule; therefore it ſhews that there is no other cauſe of ſound joy but in this alone, ſo that if we have this, we have great cauſe to rejoyce and bee glad; but if this be wanting, either wee have never the feeling of Gods Love, nor

nor assurance of salvation, or else have lost it, and therefore should use all blessed meanes to attaine unto it againe, for wee cannot have one dramme of saving comfort, and true joy, but onely in the favour of God, and the assurance of his love for our salvation.

Vse 2. This shewes that all the joy of wicked men, in all their sports and pastimes is no true and solid joy, but a carnall joy, a swinish joy: For how can the heart of that man or woman rejoyce, which knowes not whether God loves them, or hates them, whether they shall be saved or damned, what joy can they have? It is madnesse rather than joy and mirth: *David* saith, that wicked men joy in their *Corne, Wine, Oyle*, outward, worldly and temporall things; but he desires the loving countenance of the Lords favour and graces, which shall make him joy more than all they in their pompe and vanities: And then it will cause him to lye downe in rest, peace, and safety: whereas the joy of wicked men is gone in a moment, utterly lost, and past recovery for ever.

And

And ſtabliſh me with thy free Spirit.

2. Part of the Verſe.

THis ſecond part of the Verſe containes a prayer to the Lord for a new mercy; Namely, the bleſſed grace of corroboration; to bee ſtrengthned in grace and obedience, and kept from ſin by the grace and Spirit of God in time to come: As if hee ſhould have ſaid, O Lord my God, I doe not onely pray for the pardon of my ſinnes paſt, which are many and great; but I doe humbly intreate thy divine Majeſty to give mee power, and to ſtrengthen mee againſt the like evils in time to come: for I know my weakneſſe, and the wickedneſſe of my heart to bee prone to all ſin by Nature; and if thou ſhouldeſt pardon my ſins paſt, and not prevent and keepe me from ſin in time to come, I ſhould eaſily marre all, and run head-long into all ſin, and therefore I beſeech thy Majeſty, ſtabliſh & ſtrengthned me with grace from thy holy Spirit, that I may ſerve and pleaſe thee all my dayes with a willing and ready heart.

Note.

Stabliſh

Stablish mee.

THe word ſignifies properly, to underprop and ſhoare up ſomething that is weake, declining, and ready to fall.

Doct. 5. Man weake being left to himſelf Ex. 15.24. Ier. 13.24. Pſ. 78 40. Exo. 9.27. Iudg. 3.12. Mar. 22.45 Heb. 6.

Hence learne, that even the beſt of Gods Children, that have the greateſt graces, and be ſtrengthned in Faith, yet if they be left unto themſelves, alas, they be as weake as water, they be not able to ſtand, againſt the leaſt aſſault and temptation of the Divell. This *David* felt and found in himſelfe, and confeſſeth his wickedneſſe, and deſires the Lord to eſtabliſh and uphold him, to ſhore him up by the grace of his holy Spirit. *Peter*, who ſeemed to bee a valiant Champion, and defied his enemies, and vowed hee would rather dye than deny his Lord and Maſter Chriſt Jeſus, yet being left to himſelfe, how fouly did hee fall, and cowardly deny him three times in one houre, at the voyce of a little Girle; ſo all the falls and infirmities of Gods Children, though never ſo wiſe, as *Salomon*, ſtrong as *Sampſon*, righte-

ous

ous as *Lot*, holy as *David*, doth prove this to be true: And *Paul*, though hee was a blessed Vessell of mercy, greatly enlightned and sanctified, cryes out: *O wretched man that I am*; and feares the great corruptions of his heart: The Child of God may bee compared to a staffe in a mans hand, so long as thou doest stay it and hold it, it will stand upright, but pull away your hand, and downe it will of it selfe. Even so doe we stand, while the Lord doth stay us and uphold us, but if he take away his hand, and leave us, downe we goe: We be like a little Infant that is in the Nurses hand, so long as she holds it, it will goe, and move, and stand, but if she pull away her hand, it falls, and takes a knocke: As God is the Author of all grace, and first fountaine of all mercy: he alone can turne the heart, worke Faith, Repentance, and Obedience: for it is God alone that must give the second grace, namely, corroboration, continuance in grace, or grace to continue in faith and obedience. Rom. 7. 24

This confutes the Doctrine of the Papists, *Use* 1.

pists, which hold that a man having grace from God to beleeve and repent, can merit at Gods hands grace to continue, that God should *ex condigno*, give him grace to continue, and that a man being once just, can make himselfe more perfect; but *David* doth here confesse that all is of God.

Vse 2. This serves to reprove them who trust too much of their owne power and goodnesse, relye upon their owne wisedome, knowledg, and strength: When once they get a little knowledge and taste in the Word, oh they thinke themselves sure and well, they feare no danger, they defie the Divell: so long as they say their prayers, and serve God well, they hope God will keepe them, and so are secure and careless: But of men these bee in greatest danger, that least feare danger: looke on *Peter*, hee was never more weake than when he thought himselfe most strong: *I said I shall never bee moved; but thou turnedst away thy face; and I was sore troubled. Pride goes before the fall.* Esa. 30. 6. 1 Cor. 10.

How should this make every man to

to feare himſelfe, to ſuſpect his owne weakenes: *Bleſſed is the man that feares alwaies, but he that hardneth his heart, ſhall fall into deſtruction or evill*; where *Salomon* ſheweth, that a man that doth feare himſelfe, and his owne weakeneſſe, is happy; but hee that is ſecure, and truſts in himſelfe, ſhall certainely fall into evill. The ſecure ſinner, that feares no danger, is the greateſt ſinner; And therefore not knowing our owne weakeneſſe, how unable wee are to ſtand of our ſelves, or to doe any good at all, except the Lord endue us with his Holy Spirit: it muſt bee a meanes to make us relye upon the Lord, and pray unto him, that hee would uphold us in integrity, faith, obedience, and in true repentance: for if *David*, *Peter*, *&c.* did fall, whither then ſhall we fall, if the Lord doe but a little leave us to our ſelves?

VERSE 13.

Then shall I teach thy waies unto the wicked, and sinners shall bee converted unto thee.

David to hispetition joynes promises.

David in this Verse doth professe unto the Lord, that if he shall deale thus graciously with him, to pardon and remit his great and grievous sins, and to receive him againe into his love and favour, that hee will not be unmindfull and unthankfull for so great a mercy; but he will become a Preacher, and proclaimer of Gods mercy to others, and labour to turne many to God by true repentance.

Parts of the verse.

In this Verse we have two parts: first, that promise which *David* maketh unto the Lord, and the duty hee vowes unto him: namely, I *will teach thy waies unto the wicked.* Secondly, the issue and blessed effect: Namely this, that by his example many poore sinners shall repent, and come to God for mercy.

Then

Then shall I teach.

THat is, after I shall find, and feele thy mercy bestowed upon me, I will, like a Vessell of mercy, draw it out to the good of others. *I will*, that is, I that have fallen, and sinned so grievously, and transgressed thy Commandements, will teach and publish how mercifull, good, and gracious thou hast bin to me, and to my soule, and will speak out of the sence and feeling of mine owne conscience. Sense.

Thy waies,

BY the waies of God here, is meant that course and manner of dealing which the Lord taketh with sinners, when they doe truely repent; namely, that he is most ready and willing to embrace them, and shew mercy unto them, when they shall acknowledge and confesse their sinnes, bewaile them, begge the pardon of them, and seeke to him for mercy.

Seeing *David* doth here professe, that if God shall deale thus graciously with him, *Doct.* 5. The goodnesse of

God towards our selves must be made knowne.

him, that then he will bee a proclaimer of the same mercy to others: We learne, that it is the duty of every one to shew unto others what God hath done for his Soule: when God is good and gracious unto us, we must be still ready to acknowledge the same unto others, thereby to draw them on likewise to a manifestation of the truth, and to seeke for the same favour and grace at Gods hands. *Mat.* 5. 16. *Let your light so shine before men, that they seeing your good workes, may glorifie your Father which is in Heaven.* Thus the Spirit of God in the Scriptures remembreth the righteousnesse of *Noah*, the faith and obedience of *Abraham*, the patience of *Iob*, the chastity of *Ioseph*, the meekenes of *Moses*. And Christ himselfe doth testifie of the graces of God that shined in *Iohn Baptist*, *That he was a burning and shining light*, *Ioh.* 5. Thus the Apostle *Peter* testifieth. 1 *Pet.* 2. *Have your conversation honest amongst the Gentiles, that they which speake evill of you, as of evill doers, may by your good workes which they shall see, glorifie God*

God in the day of visitation. 1. Corinth. Chap. 9. Verse 11, 12. 2 Cor. 8. 1, 2. Rom. 4, 11, 13.

We learne hence ever to bee ready to make knowne unto others, what God hath done for our selves, if so they may further Religion, or provoke others to godlinesse, or bring glory to God. God is not ashamed of us, to bee called our God, and to doe us good: let us then never bee ashamed to acknowledge his love unto us; for it were a foolish modesty in us to conceale those things which should be uttered. There was a time indeed when Christ would not have himselfe, or his workes knowne, but that was when that knowledge might hinder him and his Preaching. But *Mat. 10. Chap. 27. ver.* hee commanded his Apostles to speake that in the light, which hee had told them in darknesse; and to preach that on the houses tops, which he had told them in the eare; for now would Christ have himselfe published abroad. And thus we see how to behave our selves in respect of Gods gifts; we must not be ashamed *Vse 1.*

to confesse them, but declare them.

Doct.2. Thankfulnesse required.

Seeing *David* here professes unto the Lord, that hee will not bee unmindfull and unthankefull for his mercy shewed unto him, but will to the uttermost of his power, praise God for it, and shewes his thankfulnesse, in drawing others to God; Hence we learne, that it is the duty of all the Children of God, that they should labour with their owne soules, to be thankefull unto God for every blessing hee bestowes upon them, to bee mindfull of it, to praise God for it, and to shew it in doing good to others: It is all the Lord lookes for at our hands, to acknowledge his love and kindnesse, to be thankefull for it; and when we shall be truely thankefull for a benefit received, it is an excellent meanes to move the Lord to bestow a new blessing upon us; as we see, if a poore man receive a small favour at our hands, and shall be thankful for it, we wil say he is worthy to have a good turne, it is well bestowed, I see he is thankefull for it. So when the Lord bestoweth a benefit upon a man, and sees hee is thankfull for it, and speakes

Phil.4.4. Exo.18.10

Ps. 126. 1 Gen.14 19 Psal.32.12 Psal 32. 1.

of

of it to the honour of God, the Lord is moved thereby to bestow another, but he that is unthankfull for the old, is not worthy to receive new.

Hast thou received any speciall favour, blessing, or benefit of God? know it is thy duty to be thankefull for it, to acknowledge it, to speake of it, and to praise God for it. *Rejoyce yee righteous in the Lord, for to becomes upright men to be thankefull.* Psal. 33. 1. It is a comely and most fit thing, and *David* call upon his soule oftimes to performe this duty: *Praise thou the Lord, O my soule, and all that is within me praise his holy name: praise thou the Lord O my soule, and forget not all his benefits.* Ps. 103. 2.

And above all other mercies, let us blesse God for his love in Christ, for the pardon of our sins, as *David* doth here, and *Psal.* 103. *Forget not all his benefits, who gave thee pardon of thy sinnes, And forgave thee all thine iniquities.* And therefore let us remember this duty, and thinke more seriously of Gods blessings and benefits bestowed upon us: The greatnes of them, and number, and

continuance of them; and so labour in some measure to be thankfull unto God, and especially for the pardon of our sins in Christ Jesus: And withall, let us shew it in doing what good wee can unto others.

Vse 1. Let us shun that foule sin of unthankfulnesse, to forget Gods blessing, and passe over his mercies: Let us not be like the nine Lepers, who not one of them returned to praise God; onely the poore *Samaritane*, finding himselfe cleansed, came to blesse God for it: So let us take heed that we be not found in that number who forget Gods favour: The Lord hath beene good unto us, washed and cleansed our Soules in Christs bloud, let us returne unto God, let us confesse it to his glory, and with *David* call on our soules not to forget the benefits of the Lord.

It is a note of an unthankfull heart to obtaine a benefit, and not to acknowledge it; praise is comely, and well becommeth the Saints of God: The want whereof taketh away the comfort and sweet fruite of Gods blessing from us. It

is

is a great offence to be unthankfull unto men, but far greater unto God, by whom we live, move, and have our being. And therefore let us learne, that whensoever we have obtained any favour, or blessing at Gods hands, be it concerning this life, or the life to come, Let us thankfully returne the Calves of our lippes unto him; and let us never shew our selves more ready to aske, than wee are willing to praise the Lord, when hee hath granted this request of our lips.

Doct. 3. Fruite of Faith to seeke the good of others.

It is a speciall fruite of Faith, and unfeigned repentance, to convey grace unto others, to shew what God hath done for our soules, and to draw out the blessings which God hath bestowed upon us, to the good and benefit of others. The Prophet *David* calleth all men unto him, and makes his speech: *Come*, (saith he) *I will shew you what God hath done for my soule*: And the Elect are called vessells of mercy, because they being themselves filled with the mercy of God, they should draw out the same good Liquor for the comfort of others. Saint *Paul* saith, *God had mercy on him.*

Psa. 66.6.

Pſal. 116. Gal. 3. 2 Cor. 1.5. Eſa. 38. 19. Luk. 22. 23.

him, that hee might ſhew mercy unto others. The Child of God is not like unto churliſh *Nabal*, to ſay: *Every man for himſelfe*, and keepe all for themſelves; but they be pittifull and bountifull; yea, and (to their power) helpefull unto others.

Vſe 1.

This may ſerve to comfort thoſe who have bin carefull for the performance of this duty, that have bin carefull to make others partakers of the ſame comfort they have reaped themſelves. It is a bleſſed thing indeed, when men have endeavoured to their power to benefit others, to exhort them, to admoniſh them, to comfort them, and in all things to have ſought their good. Oh what a wonderfull conſolation and comfort ſhall this be unto us, when we leave this world, and goe the way of all fleſh, to remember wee have ſought the good of others. *Dan.* 12. *ver.* 3. *They that turn many to righteouſnes, ſhall ſhine as the Stars in the Firmament.* Luk. 12. ver. 43. *Bleſſed is that ſervant whom his Maſter comming ſhall finde ſo doing:* We ſhall finde more comfort of heart, and

and joy of Conſcience, when we depart this life, that we have bin faithfull in that little committed to our truſt, and made others partake of it, than if we had great abundance of earthly bleſſings.

Vſe 2. This may ſerve to reprove that common conceite in mens minds, that ſolong as they doe well themſelves, they need not care how others doe, whether they ſinke or ſwim; and therefore they keepe all to themſelves, never looke to benefit others, like a covetous and fooliſh *Nabal*, part not with a bit to *David*: So theſe keepe all for themſelves, by no meanes ſeeke to draw out the graces of God for the good of others. But it is impoſſible for any Chriſtian man or woman, who hath taſted truely of the mercy of God for his comfort, and the worke of grace, but he muſt communicate the ſame to the good of others, and indeed they are never ſo profitable, as then: As we ſee Spices though never ſo ſweet and ſavoury, are not commendable untill they bee rubbed and chafed: Iſa. 38. 19. And therefore let us remember to practiſe this duty, to helpe others, and inſtruct

struct them, & communicate our knowledge, comfort, experience, and judgment even to the good of others.

Doct. 4. What doctrine Ministers ought to teach.

When *David* saith, he will teach, not his owne waies, but Gods; namely, how the Lord dealeth with penitent sinners, we learne what is that the Minister of the Word ought especially to teach poore sinners: Namely, *The waies of God*, That is, how God deales with poore sinners: Namely, that he is most willing to embrace them, and pardon their crimes, if they will unfeignedly repent, Christ was exceeding plentifull in this kind of Teaching, howsoever hee did sometimes declare and pronounce judgement to impenitent sinners, yet it was his usuall course to preach Gods infinite mercy to all such as would repent, to invite them, to perswade and allure them to turne to God.

Mat. 12. 18

Rom 12. 1 2 Cor. 5. 18

Vse 1.

Well then, this may direct all such as the Lord hath called to Preach his Word, to take this course, that howsoeverthey may and must pronounce Gods judgements against impenitent offenders, yet they must preach Gods infinite mercy

mercy in Christ to all that will repent; and shew how ready the Lord is to shew mercy to all them that confesse and acknowledge their faults, and bee weary of them, and desire pardon: For sure it is, that if there bee any sparke of Grace in mens hearts, when they shall heare of Gods aboundant mercy in Christ, that the Lord standeth at the doore and knocks, that the Lord, like the Father of the Prodigall Child, will meet us in the mid-way. It must needs, if there be not a heart of steele, make our bowels erne, and for shame to seeke unto the Lord. Rev. 3. Luke 15.

And it was *Pauls* manner to intreat men that they would be reconciled unto God, to beseech them in his name with love and kindnesse, with teares, and prayers, to pray them, to intreat them, to beseech his hearers: And wee shall finde that churlish, rough, and harsh dealing, great words, and thundering Speeches, bee not alwaies the best to winne mens soules: But when we shall with a milde and loving spirit intreate men, and beseech them to repent and turne to God,

God, it must needs affect them.

It must stirre their hearts up to a most carefull and attentive hearing and listning to the Word of God. For a man cannot perceive and know the waies of God by nature: No, by Nature wee conceive of God as a terrible Judge and angry God, and fly from him as *Adam* did, and therefore we had need to have the Word of God preached and taught unto us, and be instructed in the waies of God, how the Lord our good God hath shewed mercy unto great sinners, and will to us if wee can repent, and seeke unto him. For the Lord must draw us by his mercy, else wee cannot come at him.

To the wicked: And sinners shall bee converted unto thee.

Doct. 5. Ignorant are to be taught the waies of God.

THat is, impenitent sinners, such as live in sinne without repentance.

Hence marke who had need to bee taught in the waies of God; namely, poore sinners, that live and lye in sin, even the lost sheep of the house of *Israel*; and

and ſuch as ſit in darkneſſe, and in the ſhadow of death, ſuch as never heard of God, of Faith, or Repentance, &c. Such poore ſoules had need to bee taught the waies of God.

This may admoniſh all thoſe that bee ſet over Gods people, Magiſtrates, and ſuch as have power in their hand, to provide that ſuch poore ignorant people as want the meanes, may bee taught the waies of God. *How ſhall they call on him, on whom they have not beleeved? how ſhall they beleeve on him of whom they have not heard? How ſhall they heare without a Preacher? And where prophecying failes the people periſh.* And it is ſaid of our Saviour Chriſt, that when he ſaw the people as poore ſheepe, having no Sepheard, he had compaſſion on them, and his bowells earned towards them. Oh that the bowels of all ſuch that have charge to looke unto it, might erne for the poore ſoules of this Land, to provide for them the bread of life. *Vſe* 1. Rom. 10 14. Pro: 29 18 Mark. 14.

The chiefe cauſe why men live in ſin, be ſo vile, wicked, and uncleane is, becauſe they be not taught the Word and waies *Vſe* 2.

waies of God : it could not bee if they were taught and instructed, that they should be so vile and wicked, so ignorant, prophane, irreligious, and superstitious : But where visions faile, the people must needs perish.

And therefore those that seeke to take away teaching and preaching of the Word of God, of what spirits are they? *David*, he thinkes it the onely way to bring men to God, to convert poore sinners; and therefore to take it away, to roote out the Ministery of the Word, and meanes of our salvation, what is it else, but to cast away the soules of the people? to famish them, to pine them, and to starve them? And therefore let us pray unto God, through Christ Jesus, that the Lord of the Harvest would send forth painefull labourers into his Harvest.

Mat. 9.

2. Part of the Verse.

The second part of the Verse shewes the fruite of this duty, that *David* will performe: Namely, that hereby, by this Doctrine, and his example, many a poore sinner shall bee converted unto God.

In

In that *David* here promiseth to himselfe this use and fruite, that he shall be by his preaching and example, a meanes to bring others to God: Hence we may learne a gracious comfort for all godly Ministers of the Word, who labour both by life and Doctrine to win others; that if they shall bee painefull in teaching, and carefull to live a godly life, they shall certainely finde the blessing of God upon their labours, to the converting of sinners, and saving of soules. *If I have sent these Prophets, and if they had stood in my counsell, and declared my waies unto my people, then they should have turned them from their evill waies, and from the wickednesse of their owne inventions.* Ier. 23. 22.

Doct. 9. Conversion of a sinner is GODS worke.

Where the Lord shewes, that all such as be the true Prophets of God, stand in his stead, teach his waies, they shall see the blessing of God upon their Labours: And the cause why men convert not soules, is because they were never sent of God, and doe not teach Gods waies, and stand not in his stead: or else because though they teach the truth, yet

their lives bee vile and wicked; they plucke downe with one hand that they build with the other, and deſtroy that in life which they teach in Doctrine.

Vſe 1. Hence marke the reaſon why ſo many great and learned men, of excellent gifts, Wit, and Learning, doe not convert many ſoules unto God: becauſe they either teach not Gods waies, but their owne waies, their wit, eloquence, and devices; or elſe though they teach well, yet they live ill, and ſo cauſe their Doctrine to be leſſe regarded, and weaken the power of it by their ſinfull life; and it pleaſes God in his great mercy, to uſe the labour of his poore ſervants, who dare not utter nor ſpeake their owne word, nor ſeeke themſelves, but Gods Word, in plaine evidence and ſimplicity, and live according to their teaching, the Lord doth bleſſe their labours for the converſion of ſinners, and ſaving of poore ſoules.

Vſe 2. It might admoniſh all thoſe, who either teach their owne waies by painted

painted Eloquence, toyes, or tales, or else though they teach the Truth, that they joyne with it a godly life, else they may bee long enough ere they doe any good; and if they would convert sinners, let them first bee converted: *When thou art converted, strengthen thy brethren,* and let no such careleſſe Miniſters wonder that God gives no bleſſing to their labours, ſeeing they faile either in teaching Gods Word truely and plainely, or elſe in life they live wickedly and ungodly. One *Achan* is enough to infect a whole family, one *Ionas*, a fugitive ſervant of God, is able to endanger a Ship, and the whole company in it. So one ſinne is able to deſtroy the ſoule of man; Oh then what will a world of ſinnes doe, which wee daily and hourely commit againſt our Creator! Lu. 22. 23

VERSE. 14.

Deliver me from bloud, Ob God, the God of my salvation, and my tongue shall sing joyfully of thy righteousnes.

David cannot satisfie himselfe in seeking mercy for his sins.

IN this Verse, yet once againe, *David* returnes to intreate for mercy and favour at the hands of God, that he would pardon his great and grievous sins, yea, his bloudy sins; and that God would in mercy deliver him from that punishment which was due unto him for the same; for hee intreates the Lord to deliver him from bloud, that is, his heynous and capitall sin of murther, and shedding that innocent bloud of *Vrias*, his faithfull servant, and many others with him, so also the punishment due for it.

1 Sam. 11.

Parts of the Verse.

This Verse containes two parts: First, a Request with great earnestnesse to God for deliverance from his grievous crime, *Deliver me from bloud.* Secondly, Reasons to move the Lord thereunto: Name-

Namely, taken from the honour and glory of God, which he will shew forth: *And my tongue shall sing joyfully of thy righteousnesse.*

In the Petition first marke what is the Request: Namely, that God would deliver him from bloud; that is, a most cruell and bloudy sin of shedding the innocent bloud of many of his Subjects.

Secondly, the manner of his request; *O God, thou art the God of my salvation,* that he prayes to God now with Faith, assuring himselfe, that upon his repentance God was now reconciled unto him; and though hee had sinned grievously, yet not cleane fallen from grace, but so as still hee could call God, his God, and the God of his salvation.

Delver me from bloud.

THat is, from the punishment which is due unto me, for shedding the innocent bloud of *Vriah*, and the rest which were slaine with him.

Doct. 1. The haynousnesse of the sin of murder.

We must observe that which hath bin taught before; namely, that *David* prayed often and earnestly unto God

for the pardon of his sins, hee could not at one or two petitions obtaine it, but is faine to pray againe and againe for pardon. Hence wee learne, that Murther, and shedding of innocent bloud is a most horrible sin, and hee that is guilty of bloud, it will wound his Conscience, it will make him to quake and tremble at Gods vengeance, which pursues him, unlesse he repent; as in *Caine*, after hee had slaine his brother, and the Lord had brought him to a sight of his cruell murther, he cries out, that his sin is greater than can be forgiven, and that every one that meets him would kill him; such is the conscience guilty of Murther, it can find no rest, no ease, neither in company, or alone, in any thing, but still torments the mind, till God gives grace truely to repent.

Gen 4.

Neither may or must wee thinke that this guilt and terrour of our minde or Conscience commeth through the guiltinesse of the Law, shame of the World, or feare of punishment: For let a Murderer have security given him from all the Lawes, and freedome from all punishment

niſhment, yet a murderer ſhould never be at quiet, his Conſcience would ever trouble and torment him, yea, and follow him up and downe in all places, and open his owne mouth to bewray himſelfe. Thus are Gods Judgements upon them that ſhould feare all things, who will not feare him that made all things? If a man had all the pleaſures that heart could deſire, yet that can yeeld them no true comfort and contentment, when the conſcience is guilty of great and horrible ſins: and albeit for a time the conſcience of carnall men, that never truely repented of their ſins, ſeeme to be at reſt, yet it is a wild and ſavage beaſt which lying aſleep, ſeemeth tame and gentle, but being raiſed and rouſed up, flyeth in a mans face. Gen. 42. 1.

Seeing murder, and ſhedding of innocent bloud is ſo horrible a ſin, ſo odious and execrable, ſo fearefull and damnable, how ſhould it make all men ſhun it, and be affraid of it, never to imbrue their hands into the bloud of any man, for bloud will have bloud. *Who ſo ſheddeth mans bloud, by man his bloud ſhall* Gen. 9. 6.

Vſe 1.

hee ſhed, for in the image of God made hee him.

And this was one ſpeciall thing which moved *David* to intreate the Lord, not onely to pardon his bloudy ſin of killing *Vriah*, but alſo that hee would not punish him, and bring his vengeance upon him, and his children after him for ſhedding of his bloud. Well then, abhorre this fearefull ſin of murther, for bloud will have bloud, and will cry for vengeance to Heaven. And here wee are to be ſorry, and to bewaile our ſinfull times, that ſhedding of bloud is not puniſhed more ſeverely: Wilfull murther is winked at, and maked at, and made but a mony-matter: *Teare* (ſaith the Lord) *becauſe of Oathes the Land ſhall mourne*; ſo for murther it ſhall mourne. Well, let us beware of this foule ſin of murther, and ſhun all occaſions that tend to it, as hatred, drunkenneſſe, deſire of revenge, quarrelling, fighting, &c. Theſe ſins of *David* did multiply his ſorrowes, for he watred his couch with his teares: a world of ſinnes muſt needs have a Sea of teares to waſh them

Ier. 13. 10
Hoſea 4.

them away, as *David* did; for upon his true repentance Gods favour was afterwards proportionable to his sorrowes.

And if it bee so heynous and horrible a sin to shed the bloud of the body, and to kill the body; if murthering of the body (I say) be so heynous, what shall become of Soule-murtherers, that shed the bloud of poore soules? It is ten thousand times more grievous, as the soule is far more worth than the body; and if he shall perish, and is worthy to dye that murthers the body, how much more is he worthy to dye, that sheds the bloud not of one, but of many a poore soule? And such be all those, that either teach not the Word of God at all, or teach it negligently, they be Soule-murtherers, and shall give a just accompt for it one day. Ezek. 3.

Vse 3. Wee see that no man, though never so great, can goe free from Gods Judgement for a murther, *David* was a great King, a man that was above all mens Lawes, yet the conscience of his sinne accused him, and he could have no rest, till he had got the pardon of it: So as we

Esa. 66. 24 Mat. 9. 45. Ps 49 3, 4, 5, 6, 7.

wee see the great force of mans Conscience, though hee could escape all the judgements of men, yet the conscience will accuse till God doe cleare him: and this we may see in many men, who being guilty of this sinne, although they have by mony, or friends, got pardon and freedome by the Law of man, yet if God touch them for it, they can never have peace till they have bewailed this sin, and got the pardon from God; but some of them even pine & languish away, and never looke up all their dayes, such is the Conscience of murther, and shedding innocent bloud, that he may fly a thousand miles, he may be a great man, a King, that no man dare call him to account. yet hee carries that in his bosome which will dogge him and pursue him, neither shall hee finde rest, till he have repented, and be reconciled to God by the bloud of Christ.

Doct. 2. God hath mercy for such as seeke mercy.

Here is matter of comfort and consolation for all such as have bin great and grievous sinners, notorious wicked livers, that if they can repent, be humbled, bewaile their sinnes, begge pardon, the Lord

Lord will ſhew them mercy: *David* here found favour for the pardon of his bloudy ſins, Adultery and Murther, upon his true repentance: ſo *Peter* for his grievous and hainous ſin; and *Mary Magdalen*, out of whom were caſt ſeven Divels, was ſaved; *Lot*, though hee committed inceſt with his owne Daughters, yet found favour at Gods hands; ſo as wee ſee great ſinners, if they unfeignedly repent, ſhall finde great mercy. Luk. 8. 2.

This is warranted from the Lords owne mouth: *Eſay* 1. 18. *Though your ſins were as Crimſon, they ſhall be made as white as ſnow; though they were as red as Scarlet, they ſhall bee as Wooll:* And againe, *Eſay* 44. and 22. Verſe. *I have put away thy Tranſgreſſions like a cloud, and thy ſins like a Myſt.* *Eſay* 33. 24. and *Eſay* 43. 25. *Ier.* 31. 31.

Vſe 1. Let every one of us liſten to this Doctrine; haſt thou bin a notorious wicked liver, a miſerable ſinner, a common drunkard, a filthy liver, a moſt vile and notorious blaſphemer, a theeſe or robber? Haſt thou hated and perſecuted Gods

Gods Miniſters, and his deare Children, and contemned the bleſſed Goſpell of Jeſus Chriſt? Well, loe if thou canſt truely repent, confeſſe thy grievous ſin, bewaile it, cry to God for mercy and pardon of it, the Lord will ſhew thee mercy; for no ſin, though never ſo great, can ſever thee, and cut thee off from mercy, if thou haſt grace to repent, and beg the pardon of it: And therefore though thy ſins have beene many and great, adultery, murther, &c. take heede thou deſpaireſt not with *Caine*, to ſay, *My ſin is greater then can be forgiven:* but repent with *David*, and GOD will pardon it.

Eſa. 1. 16. 18.

Vſe 2. Let no man preſume hereunto to ſin, becauſe God will pardon great ſins: For as it is true that God will pardon great ſins, when men repent truely of them, ſo without repentance there is no pardon of the leaſt ſinne; and if thou ſhalt wittingly and willingly runne into great ſins, it is a great doubt that thou ſhalt never or hardly get out of them: Hee that ſins becauſe God is mercifull, doth abuſe his mercy, and then his mercy ſhall

ſhall be turned into judgement : Gods mercy ſhould leade us to repentance, and not make us bold to ſin. Rom. 2. 4.

Seeing *David* prayes and intreates the Lord not onely to deliver him from ſin, but alſo from the puniſhment due to his ſin, the curſe of God which was due to his grievous ſins of Adultery and Murther ; as the Prophet told him, becauſe he had done this evill, *The Sword ſhould never depart from his houſe, and his owne Sonnes ſhould defile his Wives.* Wee learne in regard of Gods fearefull Judgements, plagues, and puniſhments that attend and waite upon ſinne, men ought to be affraide to commit ſinne againſt God ; for ſure it is, that the curſe followes ſinne, and as ſinne growes, ſo growes the curſe : For the Lord is a juſt God, and muſt needes puniſh the tranſgreſſors of his Law : And although as yet hee takes not his loving kindneſſe from them, neither ſuffers his truth to faile ; yet he will viſit their tranſgreſſions with the Rod, and their ſinnes with Scourges, as wee may ſee here by the example of *David*, of the people of *Iſrael* :

Doct. 6. The puniſhment of ſinne ſhould terrifie us from ſinning. Sam. 10.

rael: Judges the 4. Chap. the first and second verses: Of *Miriam*, *Num.* 12. Of *Salomon*, *Asa*, *Iehosaphat*, *Iosiah*, *Hezekiah*, *&c.* If then wee breake and doe not observe his Statutes, and keepe not his Commandements: when hee searcheth with lights, and findeth out our sins, we must with *Achan* give the glory to God, and make confession unto him; wee must pronounce righteousnesse to belong unto him, and unto our selves open shame and confusion of faces for ever.

Vse 1. Well then, let us remember this, if we sin, certainely the Lord will plague us, and punish us, either in our body, or soule, goods, or good name, wife or children, the Lord will find us out, wee cannot escape his judgements, we cannot hide or cloake our sins from him: if men could be perswaded of this, oh they would be affraid to lye and continue in sin, if they thought God were a just God to torment them, and plague them for their sins: How darest thou sin, if thou couldest bee perswaded of this, that God will certainely plague thee?

thee? Indeed the mercy of God ſhould make us loath to ſin, but if that will not, yet let his Juſtice terrifie and fright all ſecure and careleſſe ſinners.

Let no man ſooth himſelfe, to thinke he ſhall eſcape. If any man heare the curſes of Gods Law againſt ſinne, and ſhall bleſſe himſelfe in his heart, ſaying, I ſhall have peace although I walke after the ſtubborneneſſe of my heart; then the Lord will not bee mercifull unto that man, but the wrath of the Lord, and his jealouſie, ſhall ſmoake againſt him, and he ſhall bring upon him every curſe written in his Law, to roote him cleane out: *I will viſite thoſe that be frozen in their dregs, and ſay in their hearts, God will neither doe good nor evill:* and if neither the mercy of God will move us, nor his judgements make us affraid to commit ſin, our caſe is fearefull and dangerous.

Vſe 2.

Lev. 20. 14.

Note.

Laſtly, ſeeing God chaſteneth his owne children when they offend, then it muſt needs follow, that the wicked, which are none of his, ſhall not eſcape his revenging hand: if the Lord bee ſe-

Vſe 1.

vere

vere against sinners, that hee will not spare, no not the sinnes that fall to his owne deare children, being of his owne Houshold, and Citizens of his owne Kingdome, and the members of his owne body; if the Lord doe deale so sharpely with these, oh how heavy will he lay his judgements upon the wicked? 1. *Pet.* 4. 17, 18. *The time is come, that judgement must begin at the House of God: If it first begin with us, what shall be the end of them that obey not the Gospell of God? And if the righteous scarcely be saved, where shall the wicked and sinner appeare?* But God correcteth the godly in mercy, the wicked in wrath: the one as a loving Father, the other as a just Judge: Oh that all wicked and ungodly men would lay this to heart, and know that assured judgement is reserved for them at the great day of the Lords generall Assize, when they shall, will they, nill they, pleade guilty at Gods Bar, where the Register booke of all their actions shall bee brought forth, and they shall receive according to their workes.

In

In that *David* speakes in the plurall number, *Deliver me from blood*, that my most hainous, horrible, and cruell sin: He doth not mince it, or lessen it, but sets it out in colours, a bloudy sin, a monstrous sin. Therefore in true repentance and Confession of our sins, we must labour to expresse them to the full, and make roome enough to beate our Consciences, to make our hearts smart, and feele the weight and circumstances, by aggravating them: to set them out, to make them appeare as vile and filthy as we can: For thereby wee shew our griefe and hatred for them, as the Church of God did, in the ninth of *Daniel*, who confessed her sinnes, not lightly, but with wonderfull and great aggravation, in heaping up one thing on another; and as Saint *Austin* did, who for a small offence, as we accoūt of it in our time and dayes, for robbing of an Orchard or Garden of some Peares or Apples, or such like fruite, as in his second Booke of his Confessions the fourth Chapter, doth appeare how hee doth aggravate his sinne, in weigh-

Doct. 4. True note of a penitent to aggravate his sinnes.

ing all the circumstances.

First, hee saith, this Theft which I committed, was not onely in the Law of the Lord forbidden, but by man too; and I had it in my intention & thoughts daily, and did remember that it was a sin, and yet did it.

Secondly, I wilfully resolved to doe it, let what would come of it; and I did it.

Thirdly, I did it not for want, but in disdaine of Piety, and likewise out of an envious mind, to injure others.

Fourthly, I had in my owne ground great store of the same fruite, nay, better too.

Fiftly, I did steale not so much to delight in the Act, as mine owne Theft, that I might say with my old companions, that I and they had rob'd such an Orchard, at such a time.

Sixthly, that there was in my company a number of desperate youths, and incarnate divells to egge me on.

Seventhly, hee saith, that before they went, or thought of this Action, they had bin a drinking, sporting, and dancing.

Eighthly,

Eighthly, wee in a covetous manner, after we had eaten our bellies full, did carry all away.

Ninthly, wee carried so many away, that they were a heavy burthen to us.

Tenthly, when we came to our abode, we gave them to the Hoggs, and abused the creatures of God by our wantonnesse and excesse: and then he concludes and cryes out, *O my Creator, O my God, behold my heart, I beseech thee to shew pitty and compassion upon me; annoint my wounds with the oyle of mercy, restore me my sight, cloath my nakednes, enrich me that am poore, strengthen mee that am weake, helpe me that am sicke.* And thus did *David*, which is the party meant in my Text, cry out, and say, *Deliver me from bloud-guiltinesse O God, the God of my salvation.*

This condemneth most men, who when they are told of their sinnes, doe seeke to cloake and excuse them, to make them little sins, or no sins, if they could well: it is a signe of a naughty heart, as we see in *Saul*, who would not confesse his sinne, but excuse it; it 2 Sam. 15.

shewes men are not humbled nor grieved, have no hatred of it: but if we doe truely see the loathsomnesse of sinne, oh we would aggravate it, yea, speake as bad as we can of it, and not excuse it in any case. The second thing in the Petition is the manner of it, namely, that he doth pray in faith and affiance of Gods mercy; for he prayes unto God, and describes him to be the God of his salvation, because he put all his affiance in Gods mercy for Salvation, and acknowledgeth it to be the gift of God.

Doct. 5. Faith required in prayer.

In that *David* thus prayeth for the pardon of his sins with Faith and affiance, we learne, that if we desire to obtaine our Requests, wee must pray to God with faith and affiance in Gods mercy: for at the same time that God touched a poore sinner to mourne for his sins, and to repent, hee gives him faith to pray to him with affiance for pardon and salvation. So then wee see, whatsoever we aske at Gods hands, we must aske in Faith: *If any lacke wisedome, let him aske in faith and waver not; for he that wavers, can have no hope to obtain at Gods hands,* Who-

Iam. 1. 6. Heb. 11. 6.

Whosoever doubteth whether God will grant his Requests, or not, can never pray for any thing earnestly and effectually. This our Saviour teacheth *Mark.* 11 24. *What soever we desire, when ye pray, beleeve that ye shall have it, and it shall be done unto you.* And none can have this assurance that God is ready to heare them, and to grant their requests, but onely the faithfull, who have first this assurance that their sins are pardoned, and that they are reconciled unto God in Christ Jesus.

How should this move us all to labour to get saving Faith, that so wee might pray in Faith, and obtaine our requests, pardon of sins, wisedome, the gifts of Gods Spirit, &c. For hee that comes in unbeleefe, can looke for no mercy at Gods hands: And therefore the prayer of many unbeleevers, ignorant soules, (alas) they bee but babblings, and can doe no good. Oh then let us labour to be able to say, My God, give me this or that.

This must teach us to moderate our desires, and take heed we aske not any

thing that is not warranted by the Word; for unleſſe it bee warranted by the Word, wee cannot have any aſſurance hee will heare us: For there is no faith without the Word, and therefore when we ſhall aske things at our owne luſt and pleaſure, it is juſt with Almighty God not to heare us.

Doct. 6. Praiſe of our ſalvation properly belongs to God.

When *David* calls the Lord, *My God, and the God of my ſalvation*, hee acknowledgeth that ſalvation, pardon of ſinnes, life, and all good things come from God, and are his gracious gifts in Chriſt.

Rom. 6.

It is hee who at the firſt gave us life, when wee were ſtarke dead in treſpaſſes and ſins. It is hee againe that keepes our ſoules in life; if we fall, hee raiſeth us up: when we wander, he recalleth us from judgements paſt, preſent, and to come: hee hath, doth, and will deliver us; ſo that hee may well be called, *The God of our ſalvation.*

Vſe 1.

Let us then acknowledge this, that all the good things we enjoy, the favour of God, pardon of our ſins, juſtification, ſanctification, redemption, &c. All theſe

these are the free mercies and gifts of God in Christ, and then we shall learne to depend on God for the comfort of this life: For we know that God hath given us Christ, and delivered us from sin, death, and Hell: How then can he deny us the lesser things for this life? Rom. 32.

Seeing salvation is the gift of God, we see that the Doctrine of the Papists is erroneous, who teach men that they may merit salvation and mercy at Gods hand, pardon of sin, salvation and life eternall: *David* acknowledgeth it to be the free gift of God; and therefore let us abhor their Doctrine, and our owne goodnesse or worthinesse, and acknowledge that all wee may enjoy for salvation, it is the free and undeserved favour of God in Christ Jesus. *Vse 2.* Rom. 6. Dan. 9. Iob. 42. 6. Eph. 2.

David, he felt now the heavy weight of Gods anger, which pressed him downe exceedingly, and brake his heart: Yet withall, he had some feeling of the mercy of God, which made him bold to goe to God for pardon, so that hee could call him my God. Wherein wee may note that difference of Gods chil-

dren from *Infidels*, that have no faith: The child of God, although hee bee touched at the quicke, with the feeling of Gods displeasure, yet hee can by faith goe to his Father, and make his mone unto him: but a wicked man, that hath no faith in Christ, hee conceiveth nothing but Gods anger and judgement, and therefore flyes from him, and cannot give one rap at Gods mercy-seate, cannot for his life say, and confesse, *My God, and my Father*, but is glad to run from God as *Adam* did, and so in time to despaire, as *Caine* and *Judas* did: for there is no doubt, if they had repented, but they had bin forgiven.

Note.

It is observed of *Abraham*, that when hee prayed to the Lord for the City *Sodome*, that *Abraham* gave over asking before God gave over granting. Therefore I say, let not the multitude of our sinnes and offences bee a meanes to deterre, and hinder our repentance; for if it doe, it will bee our destruction in the end: but let our tongues sing of thy Righteousnesse.

And my tongue shall sing of thy Righteousnesse.

THese words containe in them the reason of requests; as if hee should say: If thou shalt say Oh Lord, pardon my offence, and in mercy deliver mee from the curse and punishment due to me for them, my tongue shall be a Preacher and a publisher of thy mercy unto others: *And my tongue shall sing of thy righteousnesse*: By righteousnes is not meant here the justice of God whereby he takes vengance for sin; but by righteousnesse is meant the mercifull dealing of God, in keeping promise with all repentant sinners, in pardoning and remitting their offences, and receiving them to mercy.

Doct. 7. Gods mercie, must untye our Tongues to praise him.

It is impossible for any man or woman, who have truely tasted of Gods mercy in Christ for life and salvation, to keepe it in as it shall not breake forth and appeare; but hee that hath his heart affected with Gods mercy in Christ, it will untye his tongue to re-

late

Lu. 22. 23. Chro. 19. Act. 11. 18. 1 Thes. 2.

late of it, and to praise God for it. As it is not possible to keepe fire so close, but it will smoake and flame in time: So the feeling of Gods love cannot but flame out and appear to the comfort of others.

Luk. 17.

Well, by the rule of this Doctrine, we may see that very few have their hearts affected with the mercy of God in Christ, because they seldome or never take occasion to speake of it, & to praise God for it. The poore Leper finding himselfe to be cleansed, came to praise God for it; and *Naaman* would give *Elisha* a reward, but our hearts have no comfort in them; therefore we open not our hearts to praise God.

And my tongue.

Iames 3.

OBserve how *David* speakes that as in heart hee will laud God, so in words he will praise him. Of all the senses of a mans body, the Tongue onely serveth and ought to honour God, and to praise him. That serveth to unfold the truth of God, to blesse him, to praise him, and to instruct others.

Well, seeing that God hath of all members

members of the body, ordained the Tongue to bee that member whereby wee shall honour and praise him; let us governe our tongue so, as it may serve to open his will, to praise and laude him, to speake of his wondrous workes: let us use it well in prayer, in speaking of Gods mercy and judgement to instruct others; and in any case, let us set a watch before our mouthes, that wee sin not in speeches; *If any man sinne not in his tongue, he is a perfect man.* Iames 3.

Of thy Righteousnesse.

DAvid calls Gods faithfulnesse and truth in keeping promise to repentant sinners, *His Righteousnesse*: wherein note a wonderfull comfort to all repentant sinners, that God avoucheth hee shall bee unjust, and unrighteous, if hee should not give them mercy and pardon when they repent, seeing hee hath tyed himselfe by his promise: So as if hee should not shew them mercy, hee should bee unjust, and deny himselfe, and bee no God. *Doct. 8.* GODS righteousnesse what it is. *Note.*

Well

Well then, let this provoke every man to repent, and turne to God: For if thou doest bewaile thy sinnes, and beg pardon, thou maist challenge it at Gods hand, urge him with his promise, and hee can no more deny thee mercy, than he can deny himselfe; for he will pardon repentant sinners. And this me thinks should be a wonderfull inducement to move all sinners to repent, seeing the Lord is true of his Word, and cannot deny thee mercy unlesse he should deny himselfe, and so be unjust, which is impossible: for hee is true of his word.

VERSE 15.

Open thou my Lips, O Lord, and my mouth shall shew forth thy praise.

David having sundry times prayed, and preferred many Requests unto God for grace and mercy for pardon of his sinnes: In the 13. and 14. Verses hee useth a reason

ſon drawne from his thankfulnes, which he will ſhew unto God, in labouring to ſet forth his glory, in being a faithfull and zealous Preacher of Gods mercy unto others, to draw them to God.

But here in this Verſe, *David* finding & feeling his mouth as it were faſt ſtopped, and his lips tyed up, by reaſon of his ſins, and the feeling of Gods anger, intreateth him to open his lips againe, and to give him matter of praiſe and thankſgiving.

Open thou my lips.

AS if he ſhould ſay, Oh Lord, I confeſſe that my ſinnes, and the great griefe I have conceived for them by the ſence and feeling of thy diſpleaſure hath ſtopped my mouth, ſo as I am not able to preach thy mercy, and to praiſe thee as I deſire: now then, I beſeech the Lord to take from me that ſorrow and extremity of griefe, pardoning my ſins, and receiving me into favour, that I may have mercy miniſtred unto me, to praiſe thy name for the pardon of my ſinnes, deliver me O moſt gra-

cious

cious Father from thy wrath, and eternall damnation.

Doct. 1. Sin takes away the use of the Tongue, that man cannot speake as he should.

So long as the conscience doth accuse for sinne, and men are not assured of Gods love in Christ, poore soules, they cannot so much as once open their mouthes, and move their Tongues and Lips to praise God with any sound comfort: For how can a condemned man doe this, that can finde nothing but Hell in his conscience, and trouble of mind? No, thy sin and griefe for sinne, and feare of Gods wrath will stop thy mouth: Let any man make tryall of his owne heart, and hee shall finde this true by his owne experience, that the guiltinesse of sin, and accusation of conscience for feare of Gods anger, will stop a mans mouth, so as he shall not be able to open his mouth with comfort to praise the Almighty.

Yea, although a man bee elected, called, and sanctified, the deare Child of God, a sound Christian, yet when he shall fall into sin, Adultery, Murder, &c. when the poore conscience is now upon the Racke, he shall feele a hell for the

the preſent, hee ſhall finde his mouth ſtopped; ſo as where hee could before praiſe God thankfully, and comfortably, and call on his Name, yea, hee would be a meanes to ſtir up others, yet after the committing of ſinne, and accuſing of Conſcience, he ſhall find his lips tyed up, and his mouth ſtopped for the preſent time: No power, nor will to praiſe Almighty God: No, but this will ſound often and loud in thy eares: *What haſt thou to doe to declare my Ordinance, and to take my name into thy mouth?* So that a poore ſinner in diſtreſſe, and feeling the conſcience to accuſe for ſome ſin; and fearing Gods diſpleaſure, ſhall feare even to name and mention the name of the Almighty. Pſal. 50.

Seeing this is the woefull and bitter fruite of ſinne, againſt Knowledge and Conſcience, even to ſtop our mouthes, and to tye up our tongues, ſo as wee ſhall not be able once to open our lips to praiſe GOD with comfort; How ſhould this make us exceeding affraid of ſin, to commit it, to be affraid of offending God, and wounding our Conſciences, Vſe 1.

sciences, so as wee shall not dare to mention the name of God. We see, they which bee neare to the King, or great persons, if they know any thing that offend them, so as they shall not endure in their presence, they will bee carefull to shun and avoid it. Well, sin is of that nature, that it will make us afraid once to mention the Name of God, but with Reverence, and ashamed to come before him, and quake to call upon him.

Vse 2. If thou canst now call upon GOD with comfort, and praise him cheerefully with peace of Conscience: Oh make much of it, and take heed of sinne and disobedience, for that will bee a meanes for to stop the mouth of thy Conscience, and cause thee that thou shalt not be able to open thy mouth to praise the Lord.

Vse 3. We see here, that all the praises that ungodly men offer unto God they bee but as desperate songs of a condemned man: as if one arraigned and condemned of Treason, should sing and make himselfe merry when hee is at Deaths

Iames 4. doore, it is but mad mirth; *Is any man merry,*

merry, let him sing Psalmes: Is any sad, let him pray. So then, seeing wicked men live in sin, and in danger of Gods vengeance, Hell, and damnation, it were better for them to weep, and wring their hands, as *Howle and weepe ye rich men.* Iam. 4. 9. So if ungodly men knew all, and saw Gods vengeance hanging over them, Hell-fire gaping for them, and the Divell leading them blind-fold to the place of perdition, they would change all their mirth into lamentation, and mourning; for so long as thou liveſt in sinne, without aſſurance of Gods mercy in Chriſt, alas, thou haſt no power to open thy lips, or to move thy tongue to praiſe the Lord.

If *David* could not of himſelfe open his mouth to praiſe God, but the Lord muſt unlocke them by the Key of the Spirit, and put his finger into his mouth, and ſay *Ephata*: Hence wee learn, that it is not in the power of man to keepe the Law of God, to merit Heaven and ſalvation by his own goodneſſe and deſerts: For if a man have not in his power, ſo much as to open

Doct. 2. No ability in man to performe any good.

his lips, how much leſſe to performe the whole Law, and ſo to merit Heaven and ſalvation? No, a man cannot of himſelfe thinke a good thought, but the Lord muſt cauſe both the will and the deed.

Vſe 1. It ſerves to pull downe the pride of mens hearts: for by Nature wee are given to thinke well of our ſelves, to admire our owne goodneſſe and worthineſſe, and our owne gifts, as if we could performe great matters: and yet (alas) we are not able to open our lips, but by God helpe, but if God have given thee any gift or power to doe, or ſpeake well, be not proud of it: *What haſt thou that thou haſt not receaved?* Oh then, why art thou proud of it? Well, let us acknowledge whence we receiveth all, and give God the glory.

Vſe 2. This condemnes the erroneous Doctrine of the Papiſts, who ſo much juſtifie mans free will and goodnes, that hee being but helped by grace a little, is able to keepe the Law, yea, to merit ſalvation & life eternall: But if thou canſt not by thine owne power ſo much as move thy lips, or open thy mouth, how

can

can they with all their goodneſſe keepe the Law, and ſo merit ſalvation?

Seeing the motion of the lips, and ſo of the whole body, if of God, and no man can ſpeake a word but by the power of God, nor ſay *Chriſt is the Lord*, but by the power of the Holy Ghoſt; *yea, in him we live, move, and have our being*: Oh then how ſhould we be moſt carefull to ſpeake, and doe, ſo as God hath glory; for unleſſe the Lord give thee power, thou canſt not move thy finger, nor thy tongue, nor once open thy lips, if the Lord deny thee his favour, and with-hold his power, as in that wicked *Ieroboam*, when he would have ſlaine the Prophet of God for crying out againſt his ſinne, the Lord ſmote his hand, that it withered, and he could not pull it in againe. Well, let us all take heede how wee uſe and abuſe our tongues, leſt the Lord in juſtice doe make them cleave to the roofe of our mouths for the ſame. *Vſe* 2.

The ſecond part of the verſe containes a ſolemne proteſtation of *David*, that if the Lord ſhall thus ſhew him mercy, in 2 Part of the verſe.

pardoning his ſinne, and receiving him into favour againe, that then hee will be moſt willing and ready to praiſe God, and to publiſh his mercy and goodnes, whereby the Lord ſhall reape much glory.

Doct. 3. Thankſgiving a neceſſary duty.

Here we ſee, what it is that God requires at our hands, for all the mercies he beſtowes upon us: Namely, praiſe and thankſgiving, that we ſhould ſpeak of Gods mercies, ſeeke to honour him, and to be thankefull for his bleſſings.

Pſa. 116. This *David* ſhewes more plainely; *What ſhall I give unto the Lord for all his benefits? I will take the cup of ſalvation, and call upon the Name of the Lord.* Where hee ſhewes that all that God lookes for at our hands, is praiſe and thankſgiving. So the Lord himſelfe having rehearſed his great bleſſings unto his people, ſaith thus: *O* Iſrael, Deu. 10. 12 *what doth the Lord thy God require of thee, but to feare him, to love him, and to walke in his waies?* where he ſhewes wherein ſtands our true thankfulneſſe; namely not onely in word to acknowledge his mercy, but in life to feare him, love

love him, call upon him, truſt in him, and keepe his Commandements.

Seeing this is all the Lord requires for his great and continuall bleſſings and mercies, for our ſoules and bodies, namely, Thankefulneſſe, acknowledging his love and mercy, and praiſing him for the ſame, let us labour with our own hearts to give the Lord praiſe, to acknowledge his mercy and goodneſſe beſtowed upon us: *It is a comely thing to be thankefull.* *Vſe 1.* *Pſ. 103. 2.*

And that we may the better be ſtirred up to performe this worthy duty of praiſing God, let us conſider both the greatnes and continuance of Gods bleſſings beſtowed upon us, as *David* did, *Forget not all his benefits, who gave thee pardon of thy ſins, &c.* So let us bethinke our ſelves of Gods love and mercy to us: Firſt, in electing us to bee the Sons of God, in delivering us from Hell and damnation, in redeeming us by the death and bloud-ſhedding of his owne Son, in preſerving us from ſo many dangers, in feeding us, and cloathing us, and all the reſt of his bleſſings *Pſa. 33. 1.*

for this life, and that which is to come. O, if we could thus bethinke our ſelves of the number, greatneſſe, and continuance of Gods mercies, how could we be ſo unkind to forget, or to bee unthankfull for his bleſſings? We ſee if a friend doe us a pleaſure, though it bee but a meales meate, we will be thankfull for it, relate of it: but if he ſhall be a meanes to ſave our life, as from ſword, fire, water, and the like; Oh then we will goe on our hands and knees to doe him good: Well God is our beſt friend, and we are moſt beholden unto him, yea, more than to all the world; and therefore let us labour with our owne hearts to be thankefull; and becauſe many can ſuppoſe to give God thankes in words, and with their lips, let us know it is not enough in words to praiſe God, and ſay, *Thankes be to God*, but we muſt labour in life to ſhew our thankfulneſſe, when as we labour to honour God, when as we ſeeke to doe his will, and to ſerve him, and are loath to offend ſo merciſull and bountyfull a God. For if a man ſhall make ſhew in words that hee is grate-

full,

full, and yet live in ſin, there is no thankfull heart in him. And that wee may the better be ſtirred up to doe this, let us know there is no better way to move the Lord, to continue his love and mercy unto us, than when wee doe freely acknowledge his mercy, and are thankfull for it: As wee ſee, if wee give a ſmall thing to a poore body, if they bee thankfull, to ſpeake of it, and to confeſſe it, it will provoke us to doe them great favours, and ſay, Alas he is thankfull, it is well beſtowed on him, hee is worthy of a better turne: So as to bee thankfull for one good turne, is to crave another: And therefore let us remember this duty, it is comely, it is all the Lord requires of us, and is the way to procure a new mercy at Gods hands.

Let us then take heede of that foule fault of unthankfulneſſe, when as men can bee content to devour Gods mercies from day to day, and never render him any thankes; like the Sow under the tree, eates the Akornes, and never lookes whence they come: So many wicked men devoure the mercies of

Vſe 2.

Luk. 17.

God, and never open their mouthes, like unto the nine Lepers, whereof not one returned backe to praise God.

Causes of unthankefulnesse.

The causes of unthankfulnesse 1 first, men consider not the greatnesse, number, and continuance of Gods mercies; and therefore they imagine themselves more beholden to a naturall man for a meales meate, than to God for all his mercies.

Secondly, forgetfulnes of his mercies, Psa. 103.2. when men let them passe away, and never bee affected with them.

Thirdly, the hardnesse of mans heart which is not touched nor affected with the great blessings of God.

Well, let us beware of this sin, which is so odious, that the Heathen men would rather be accused of any sin, than this sin of ungratefulnes.

Secondly, by ungratefulnesse wee deprive our selves of many other mercies; for as gratefulnesse for an old, is the beginning of a new: so ungratefulnes for for an old favour, is the next way to deprive us of a new.

VERSE

VERSE 16.

For thou desirest no Sacrifice, else would I give it thee, &c.

THe Prophet *David* having professed that it was his earnest desire to honour God, to praise him, and seeke his glory: Confesseth, that he hath no other meanes but to speake of his mercy, and to bee willing to set forth the same: To become a Preacher of his righteousnes and goodnesse: And he confesseth (to his comfort) that the Lord is more delighted with this, than with all those externall Ceremonies and Sacrifices which the people of the *Iewes* did offer; and thought by them to please God; and to asswage his anger, and to procure pardon of their sins thereby.

So that the maine scope of these two Verses is this; to shew that *David* though he had nothing in the World to requite the Lords mercy unto him; yet he

he perſwaded himſelfe, upon his true repentance the Lord will accept of his earneſt deſire to honour him, and to ſet forth his praiſe.

In the 16. Verſe he ſhewes what are thoſe ſacrifices which the Lord cares not for, and deſireth not outward ſacrifices alone, which men offer without faith and repentance, and whereby they thinke to appeaſe his anger, and merit pardon of their ſins by the ſame.

In the 17. Verſe he ſhewes what are the beſt ſacrifices wee can offer unto God, which he will accept of for Chriſts ſake, and wherewith he is well pleaſed: *A broken and contrite heart*, truely wounded and humbled for ſinne, and which doth by faith embrace Jeſus Chriſt, who alone is the propitiatory ſacrifice to appeaſe his fathers anger, and to worke our attonement and reconciliation with God.

Thou deſireſt no Sacrifice.

Sacrifices of the *Iewes* of two ſorts

THe Sacrifices of the *Iewes* were of two ſorts, ſome propitiatory, to procure favour at Gods hands for the pardon

don of ſinne; ſom e gratulatory, which were onely for thankeſgiving for bleſſings received: Now of theſe *David* ſpeakes here eſpecially.

And of Sacrifices for thankſgiving were two ſorts, ſome were called Sacrifices, as the firſt word ſignifies, where ſome beaſt was ſlaine and offered in Sacrifices to God.

Againe ſome were called Burnt offerings, which were all conſumed and turned into aſhes, and they were called ſo, becauſe the ſmoke of them aſcended up to heaven: And both of them were figures of Chriſt Ieſus, who ſhould be ſlaine, and burned, as it were in the fire of Gods anger for our ſinnes.

Queſt. But how can the Lord bee ſaid not to deſire burnt-offerings and ſacrifices, ſeeing hee commanded them in his Law?

Anſw. We may not thinke the Prophet ſpeakes here ſimply, that the Lord cares not for ſacrifices: for as yet the Ceremonies of the Law were in force, and the greateſt part of Gods worſhip ſtood in Sacrifices; and *David* himſelfe, and

and *Salomon* were diligent, and not sparing in performing this duty.

But we must know: *David* speakes here: First, that the Lord careth not for Sacrifices as they were done of the common people of the *Iewes*, because that whereas the Lord did ordaine them as helpes to leade them to Christ, that they might deny themselves, and see they were worthy to dye, when the beast was slaine; so they might seeke to bee saved by the everlasting Sacrifice of Christ alone: But they began to imagine that by their very offering of Beasts in sacrifice, God was pleased, never looking to Christ Jesus, whereof they are but Types and Figures.

Secondly, because the people of the *Iewes* did offer them without faith and repentance, with impenitent hearts; and thought so long as they offered Sacrifice, though they lived in sin, it killed not. Ierem. 7.

Thirdly, the Lord delights not, nor is not so well pleased with this outward Sacrifice, as with a broken and Contrite Heart, when this is humbled & mournes for sin, beleeves in Christ Jesus, and is carefull

carefull to honour God by his holy life.

Seeing *David* affirmeth, that God cares not for outward Sacrifice when the inward is wanting: We learne, that though a man should performe all the outward service and worship of God, and that in never so glorious a manner, yet if the heart be not affected and purified, all is in vaine, the Lord cares not for it: as to preach the Word, to heare it, to receive the Sacrament, &c. if there be not a broken heart for sinne, a repentant heart, a sanctified heart, all is but vaine. The Scribes and Pharises seemed marvellous precise in outward shew, very zealous and forward; yet their hearts were puffed up with pride, selfe-love, malice, covetousnes &c. And therefore Christ saith, *Vnlesse your righteousnesse exceed the righteousnesse of the Scribes and Pharises, yee cannot enter into the Kingdome of Heaven.* *Iudas* in outward shew preached and prayed as well as others, yet a very Divell, a most traiterous wretch, full of Hypocrisie, covetousnes, and bloudy cruelty. Well, we see, though men make never so

Doct. 6. A mans person must first be approved before his Sacrifice be accepted. Ier. 24.20. Esa. 29.13. Math. 15.

Mat. 5.20.

good

good and faire a ſhew, yet if the heart be not ſound, all is in vaine, and from the teeth outward, and God cares not for it, he eſteemes as much of their Sacrifices, as if they ſhould kill a man, or
Eſay 66 3. ſacrifice a Dog, which is abhomination to the Lord.

Vſe 1. This may ſerve to cut the combes of all thoſe which bee proud Hypocrites, and all they doe is in outward appearance: alas, their praying, preaching,
Pro. 29 9. Pſ. 50. 16. hearing, it is but Swines bloud, Dogs bloud, a beaſtiſull abhomination, and therefore let us never content our ſelves with the outward worſhip and ſervice of God, but let us labour to doe all in truth, with faith, obedience, Repentance, humiliation, and good conſcience.

Vſe 2. This condemnes all the blind devotions of ignorant and prophane ſinners, who thinke that ſo long as they offer their outward ſacrifices, come to Church, heare the word, receive the Sacrament, &c. they may live in ſin, and yet pleaſe
Eſa 1. 11, 12, 13. Ier. 7. 8. God: And this was the very cauſe why the Lord abhorred the *Iewes* ſacrifices. And may not the Lord even now abhor

our

our Sacrifices, our comming to Church, Hearing, Praying, &c. Seeing men doe content themselves with outward actions, and come with sinfull hearts and affections.

We learn hence that a man may performe duties which God hath commanded, and yet not please God, but sinne most grievously in doing of them: To offer Sacrifice, it is Gods owne Commandement, but when people shall doe it in an evill manner, either without faith and repentance, or else to an evill end, to merit at Gods hands: then it maketh that which God commands to be a sin to them, not in it selfe, but in them that faile in the manner of doing of it. To offer sacrifice was the Commandement of God, but when the *Iewes* thought by their Sacrifices to appease Gods anger without the sacrifices of Christ, they sinned, and God abhorred them, and cared not for them. Againe, to Preach the Word of God, is his Commandement: but when *Iudas* shall preach the Word, to hide his covetousnes and treacherous heart, it is a sin in *Iudas*. To give our Almes

Doct. 2. A man may performe a good duty and yet sin in the manner of doing it.

Almes it is a thing commanded, and a sacrifice wherewith God is well pleased: but if men shall give to merit, and to be seene of men, the Lord careth not for it. So as wee see a man may doe things which God commands men to doe, and yet bee so farre from pleasing God, that they shall sinne, and provoke him to anger, because they doe them not
Pro. 15. 11 in any holy order, in faith, Repentance, obedience, and zeale of the Lords glory.

Vse 1. This condemnes almost the whole service of God amongst the Papists, who doe all to this end, to merit and deserve at Gods hands pardon for sin, and freedome from punishment; but this is to a wrong end: we must doe good deeds, not to merite, but to honour God, to give good example, and to make our calling sure to our selves.

Vse 2. This must admonish us all, not onely to doe that God commands, as to preach the Word, heare, pray, receive the Sacrament, &c. but to doe it as God commands, or else he abhorres all wee doe, unlesse we doe them in faith, repentance, and obedience, all is in vaine.

If

If the Lord abhorres those Sacrifices which he commands for mans offence, how much more those sinfull sacrifices which have bin invented by man, without any warrant from his Word, as the Idoll of the Masse, Popish pilgrims, perpetuall chastity, voluntary poverty, living in a Cloyster, &c. *Doct. 3:* Popish sacrifices abhominable.

Well then, let us take heed, not onely that we doe not abuse those Sacrifices which the Lord commands, by our evill doing and performing of them; but much more, that we bee not so bold at any time, to offer unto the Lord such sacrifices as are condemned in the Word of God: to offer with strange fire, as *Nadab* and *Abihu*, and such as *Paul* calls *Will-worship*; and Christ calls *The invention of men*; for these the Lord abhorres. *Vse 1.*

It condemnes that bloudy and beastly sacrifice of the Papists, who offer in Masse Christ daily for the quicke and dead, an horrible abuse of Christ Jesus: For Christ hath by his owne sufficient sacrifice of his body and bloud on the Crosse, appeased his Fathers anger for *Vse 2.*

the sins of the World, and put an end to all these sacrifices; and if they offer up Christ in the Masse for quicke and dead, then Christs sacrifice was imperfect, that must be patched up with that abhominable Idoll.

Concerning those sacrifices which were Lambes, Sheepe, Goates, or Bullocks, and were all slaine and offered to God in fire, let us marke, that they were all so many Figures, *Types*, and shapes of that everlasting Sacrifice of Jesus Christ, which he offered upon the Crosse in his owne person.

Doct. 4. Christ an end of all other sacrifices.

Then this doth commend unto us that blessed and most meritorious sacrifice of Christ, the Lambe of God, seeing there were so many Prophesies of it, even from the beginning of the World, and so many shadowes and Types of it, as cannot be numbred, because there never passed one day amongst the *Iewes*, from the time of the Law, till Christs comming, but they offered at least morning & evening sacrifice, as shadowes of Christ Jesus to come; and the people of God, the beleeving *Iewes*, and holy Fathers, and

and Prophets did in them behold Jesus Christ, as slaine and Crucified before their eyes. And as Christ saith, *The holy Patriarkes and Prophets, and famous Kings desired to see my dayes and would be glad to see, and yet saw it not.*

Well, seeing the Sacrifice of Jesus Christ is so excellent and meritorious, of endlesse worth to procure Gods favour to us, how often should we thinke upon it, never let it depart out of our minds? And to this end wee should bee more willing to approach and come to the Supper of the Lord, that so there, as it were in a plain Table and Picture, and not painted on a woodden Crosse, as the Papists doe, wee might behold Christ crucified, and his bloud shed for our sins, so often as we see the bread broken, and the Wine powred out: *So often as yee doe it, doe it in remembrance of me, to shew forth my death till I come.* *Vse 1.* 1 Cor. 11.

For the remembrance of Christs sacrifices, it is a sweet comfort to all wounded and distressed soules: It is Sack and Suger to all them that truely beleeve in him: it is an excellent meanes to kill sin,

and to humble our hard hearts, that wee ſhould remember our ſins were as the bloudy nayles, & the Speare which put him to death; and a powerfull bridle to reſtraine us from ſin, becauſe ſo often as we ſin, we doe as it were pierce his heart afreſh: And as for thoſe that care not for comming to the Sacrament, nor yet for the Word, wherein Chriſt is lively crucified, they ſhew they have no benefit by this ſacrifice of Chriſt.

VERSE 17.

The Sacrifices of God, are a contrite ſpirit: A contrite and broken heart, O God, thou wilt not deſpiſe.

David having ſhewed what be thoſe Sacrifices wherein the Lord hath no pleaſure: namely, ſuch as men ſhall offer with hope to merite, or without Faith, or Repentance.

Now he ſhewes what is the Sacrifice wherein the Lord takes great delight, and

and is well pleased; and that is in one word, *A broken spirit, a heart truely wounded for his sin.*

In this same verse let us first finde out what is the broken and contrite spirite: Secondly, the commendations of it; namely, it is called the *Sacrifice* of God: Thirdly, that *he doth not despise.*

By a broken and contrite spirite, is meant, such an heart as is truely humbled with the sight of sin, wounded and pierced with the feare of Gods anger, grieved for offending so mercifull a God, and loving Father, and doth beg for mercy at his hands, as for life and death, besides the endlesse mercy of God in Christ our Saviour, which breaketh the heart of a poore sinner.

So then there bee two things that wound and bruise the hearts of sinners, first, the sight of sin and knowledge of our misery, by reason thereof: Secondly, the endlesse mercy of God in Christ, so as it cut us at the heart, to remember that wee have offended so good and mercifull a Father.

Seeing this is that broken heart, which *Doct. 1.*

Broken hearts a rare thing to bee found.

is thus bruised with the sight of sin, and is humbled for them: Yea, hath a most low conceite of it selfe, as most vile and unworthy; we shall see that it is a most rare thing to be found; for generally men are so blinded with selfe-love, that they see nothing, or feele nothing to humble them, or bruise their stony hearts, but are like the Church of *Ephesus*. For this is ever a fellow of hardnesse of heart, and cause of all ignorance of our misery: Men are like those that be sicke of a Lethargy, it is a deadly disease, and incurable: This hardnesse of heart, it is the common judgement of God upon our people, it reignes every where. How often hath God knockt at the doores of our eyes by his Judgements, at the doore of our eares by his Justice, at the doores of our hearts by his Word and Commandements; and we will not turne to him by our repentance, which if we doe not, he then will turne us into Hell for our forgetfulnesse: nor must wee have qualmes or fits, or when wee are offered time of piety and repentance, like a Weather-cocke

Rev. 3. 14. Eph. 4. 18.

turne

turne to sinne againe, and be never at a certaine, least we should be condemned for ever to Hell for our unconstancy; therefore let us beseech the Lord, that the time to come may be a time for our repentance for our sins past.

Seeing that this contrite heart is so rare, and hard to be found and the hard heart is so common, and so dangerous a fore-runner of Hell: Oh let us looke to our selves, how we find our hearts broken and bruised with the sence of our sins, mourne for them, and bewaile them. Alas, it is wonderfull to see poore soules, how men lye in sin, see nothing, and feare nothing, nor complaine of nothing: Men can complaine of the stone in the Reines, and cry out with griefe; but no man complains of the stone in the heart, they feele no such griefe, though it be deadly and dangerous: And if thou findest thy heart hardned, so as thou art not touched and troubled with the sight of sin, of Gods vengeance, of Hell and damnation, that thou canst not mourne for them, that thou feareſt not Gods judgements, and art not affected

with his mercies to mourn for thy sins: Oh know thy estate is fearefull and miserable, thou art in extreame danger to perish, and be damned for ever.

Seeing a hard heart is so fearefull a judgement of God, and a fore-runner of Hell; let us use all good meanes for the bruising of the heart, and to this end we must labour to know the Law of God, how we break it daily in thought, word, & deed; we must know the curse of God due to sin, *That the wages of sin is death*: And because the preaching of the Word, is the most excellent meanes to worke this, and is the Lords hammer to crush in pieces our stony hearts, let us attend that. And lastly, let us make much of Gods mercy in Christ, that so his mercy, patience, long suffering &c. may be a speciall meanes to bruise our hearts that we have sinned against him.

Rom. 6. 22
Ps. 40. 12.

Vse 3. Let us take heed of pride of heart, to thinke too well of our selves: for this is certaine, where men and women thinke too well of themselves, there is a hardnesse of heart, and where hardnesse of heart is, there is pride of heart, for these

two

two goe not asunder; and the more proud, the more hard-hearted, and the more hard-hearted, the more proud; & therefore if thy heart bee humbled indeed, bruised for sin, there will follow a very low and base estimation of our selves, to thinke more basely and meanely of our selves, than any man can doe. 1 Tim. 1.15

The second point is the praise and commendation of such a sacrifice: namely, that the Prophet doth not onely call it the sacrifice of God; that is most excellent, and such as God loves & likes; but also he calls it broken Sacrifices, In the plurall number, *the sacrifices of God:* For it is not in vaine that he speakes in the plurall number; and the meaning is this, to shew that a heart broken and bruised for sinne, is in stead of all other sacrifices whatsoever; and let men offer what Sacrifice they will, never so many, costly, or excellent, yet if this be wanting, it is but in vaine, God esteemes not of it; one broken heart is more worth, than a thousand Sacrifices of great price.

Instruct

Inſtruct.

THis may admoniſh every one to take heede that wee doe not offer nor Preſent the Lord with any other Sacrifice but this, which is in ſtead of all, and more worth than a thouſand offered by hard-hearted ſinners, which are no better than Hypocrites, and Diſſemblers with God, which make a faire outward ſhew, and come like *Iudas*, ſaying, *Haile Maſter*, onely to betray him, and undoe their owne ſoules, both in this life, and in the world to come: For if a man offer many ſacrifices, pray much, preach much, heare much, receive the Sacrament often, yet if the heart be not broken, humbled, and bruiſed, alas, all is in vaine: God eſteemes them as of no effect; we cannot pleaſe him without a broken and contrite ſpirit.

Secondly, wouldſt thou offer unto God a moſt precious ſacrifice, that might be in ſtead of all the reſt, and make all the reſt acceptable? O then preſent him with this broken heart: the poore woman that caſt into the Treaſury but two mites,

mites, caſt in more than all the reſt, becauſe it came from a heart truely humbled; and ſo if thou wouldſt have thy praying, preaching, hearing, &c. pleaſe God, then preſent the Lord with a broken heart, which is in ſtead of all other ſacrifices, and makes them al acceptable, and without this, all is abhominable to the Lord.

Thou wilt not deſpiſe.

THat is, thou doſt love, and like, and art well pleaſed with it: that is with a broken heart, and contrite ſpirit.

Doct. 2. God doth highly eſteeme of a broken heart. 2 Reg. 22. 19. Luk. 19. Eſay 66. 2 Eſay 57. 5

Hence we learne, that God doth wel and highly eſteeme of, and love the man or woman, which is of a broken and contrite heart; like *Joſias*, whoſe heart melted; when as the heart is broken with ſight of ſinne, and ſence of Gods anger, and withall doth embrace Jeſus Chriſt for pardon and forgiveneſſe.

Vſe 1.

Here is matter of endleſſe comfort to poore diſtreſſed ſoules whoſe hearts are wounded and bruiſed for ſins, melt, and mourne for them, feele the burthen of them, and bewaile them; thou art deare unto

unto God, he loves thee and likes thee, and hath respect unto thee, and hee will comfort thee, and deliver thee: looke on *Iosias*, that godly King; on the poore Publican; on *Mary Magdalen*, the *Canaanitish* woman, and on every child of God, how the Lord hath refreshed them in their distresse.

Seeing the Lord doth not despise a broken and contrite spirit, a distressed soule, and wounded conscience, he will not breake the bruised Reed, nor quench the smoking flaxe: then let no man or woman that is of a contrite spirit, be out of heart, as though the Lord hated them, and regarded them not: no, no; let them rather know that the Lord loves them, and likes them, that they are deare unto him. It is a wonderfull comfort to Gods poore children: Oh they finde and feele the heavy weight of sin, and groane under it, so as they think the Lord loves them not, but rather hates them; truely it is not so, the Lord loves them, & they are more deare unto him. It is not a voluntary Pilgrimage, nor a bald head, nor onely beating the breast will serve the turne;

turne; no, it muſt be ſorrow and griefe,a contrite and an humble ſpirit that the Lord doth accept of, and thoſe are they which the Lord will not deſpiſe: As in *Eſay*, 57. 15. God himſelfe ſaith, *Hee will dwell in the humble and meek ſpirit, and will raiſe up that ſoule which is caſt downe, &c.*

VERSE 18, & 19.

Be favourable unto Sion for thy good pleaſure: build up the walls of Ieruſalem.

Then ſhalt thou accept the ſacrifices of righteouſnes, even the burnt offering and oblation: Then ſhall they offer Calves upon thine Altar.

HItherto we have heard of the firſt part of this worthy Pſalm, wherein *David* hath put up ſundry petitions and requeſts unto God for the pardon of his ſins, and turning away his fearefull judgements.

The ſecond part of the Pſalme, containing a prayer for the Church.

Now in theſe two laſt Verſes *David* is

is mindfull of the Church and people of God; and because he had by his sinnes not onely endangered his owne soule, but also laid open the Church and people of God to great misery, and done what lay in him (as he was a King and ignorant of the Law) to draw the curse and judgement of God upon them: therefore hee doth humbly intreate the Lord to be mercifull to his Church, and not to plague and punish them, as he might have done, both for his sins and disobedience.

These two Verses containe in them two speciall points to bee considered of us.

First, the Request which *David* makes in the behalfe of the Church and people of God, *verse* 18.

Secondly, the Reason taken from the vow and protestation which *David* and the people make unto God, namely to offer unto God the Sacrifice of praise and thanksgiving.

In the Prayer be two Requests: first, hee prayes for mercy and favour to bee shewed unto the Church of God.

Se-

Secondly, that the Lord would repaire that breach which hee had made by his sinnes.

Bee favourable.

THat is, doe well, blesse, preserve, and shew mercy to *Sion*: *Sion* signifies that beautifull Temple of *Jerusalem*: But here it is taken for the Church and people of God, as if he should say, Oh Lord, I doe not onely intreate thee that thou wouldest have mercy upon me, but I beseech thee shew mercy to thy whole Church and people, who were plagued for *Davids* sin. For you may reade in the second Booke of *Samuel*, when hee saw the Plague, cryed out, *O Lord, what have these sheep done? lay the punishment upon me, and upon my Fathers house, rather than upon them, for they have done nothing*: Therefore hee desires the Lord to be mercifull unto them, that his Word may be preached, & his Name called upon: for I acknowledge O Lord, that I have done as much as lay in my power, to bring heavy judgments

ments upon thy Church and people, if my sins be laid upon them: But Lord, let not thy Spouse be punished for my sin; *O be favourable unto Sion.*

Doct. 1. Prayer the cheefest refuge in the time of danger.

Seeing *David* in time of misery, when the Church was in great danger of Gods judgements, betakes himselfe to Prayer, to intreate the Lord for grace and favour, we learne hence, that this is our chiefest refuge, and shelter in time of misery & affliction, when the Church of God is in danger of any judgement or calamity, even to betake our selves to humble and earnest prayer: *Pray for the peace of Ierusalem, They shall prosper that love thee.* It is a great blessing for a Kingdome to enjoy peace; for peace on Earth makes it like to Heaven. And of the *Israelites* it is reported, that they cryed five times for peace unto the Lord in their distresse: So in *Ægypt* they cryed unto the Lord; so they fasted & prayed, when *Haman* had got the Kings Letter to put the Jewes to death.

Psal. 122. Psal. 60. psal. 107. Hest. 1. 8. Esay 64. 2 Chro. 32

The like we may see in *Nehemiah*, *Nehem.* 1. 3, 4. when hee heard that the people returned from captivity, were

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ſtill in miſery, *Ieruſalem* troden downe, he ſate downe and wept; hee mourned, faſted, and prayed before the Lord God of Heaven for the redreſſe of thoſe evils. This appeareth likewiſe, *Pſal.* 137. 1, 2, 3, verſe. where the Prophet layeth plainely downe the miſerable eſtate of the Church under the *Babylonians*, and the affliction of the Church conceived upon that diſtreſſe: *We ſate downe and wept when we remembred thee o Sion: If I forget thee (Oh Ieruſalem) let my right hand forget her cunning; yea, if I prefer not thee Ieruſalem before my chiefeſt joy.*

And in the firſt of *Samuel*, 4. 19. it is noted unto the everlaſting praiſe of the Wife of *Phineas*, that when the *Philiſtims* prevailed over the people of God, and one trouble came upon her on the necke of another: as the taking of the Arke, the fall of her Father, the death of her Husband, and the overthrow of the Hoaſt, &c. Yet above all, the report of taking the Arke of the Lord, it was a wound unto her ſoule, haſtned her travaile, and called her Child *Ichabod*,

that is, *no glory; or the glory is departed from* Israel, *because the Arke of God was taken.*

Vse 1. Well, if the Lord should afflict us, and should threaten to destroy us, to remove the Gospell, to take away his zealous and faithfull Ministers, to make the golden Bells of *Aaron* yeeld no sound; what are we to doe? Namely, this must be our refuge, we must fly unto God by true and hearty prayer, bewaile our sins, acknowledge and truely confesse them to God, ply the Lord with prayers and teares; for the prayer of a righteous man is of endlesse force. Now, if the prayer of one righteous man be of that force and strength, how much more availeable are the prayers of Hundreds or Thousands, that are gathered together in one? One Cord may easily bee broken, but a three-fold Cord cannot easily be broken. *Elias* is called the Chariot and Horse-man of *Israel*, because by faithfull prayers which hee made unto God, he could doe more for the defence of Gods holy Church, than an Army of Souldiers.

1 m. 5.17.

Seeing

Seeing the troubles of others muſt move pitty in our ſelves, then woe unto them that are ſecure, that laugh when the Church weepeth, that live in bravery, when as the Church is in ſackecloth and aſhes, that feaſt, when the Church doe faſt. This was the practice of thoſe that lived in the time of *Eſay*, 22. *ver.* 12, 13, 14. *In that day did the Lord of Hoſts call unto weeping and mourning, to baldneſſe, and grinding with ſack-cloth: And behold joy and gladneſſe, ſlaying of Oxen, and killing Sheepe, eating fleſh, and drinking, for to morrow wee ſhall dye.*

Hereunto accordeth that of the Prophet *Amos: Amos 6. Woe to them that are at eaſe in Sion, &c.* where wee ſee hee pronounceth the woefull eſtate and condition of thoſe who lived without regard of the judgements of God layed upon the Church. And certainely the times wherein we live, doe call upon us to the practice of this heavenly and Chriſtian duty.

But much more are they condemned, that are ſo far from pittying the Chur-

ches troubles, that (rather without all naturall affection, as if they were borne of Wolves, or nouriſhed of Tygers) ſeeke to cut the throate of the Church, adde unto their afflictions, and make the burthen heavier, even of them that are ready to fall. This doth the Prophet ſpeake of ſuch: *Pſal.* 69. 20. *They perſecute him whom thou haſt ſmitten, and adde unto the ſorrow of them whom thou haſt wounded.*

Doct. 4. Prayer for the *Church* a Chriſt an duty.

In that the Prophet *David* doth not pray for himſelfe alone, but is mindfull of the whole Church & people of God, and therefore prayes for them, that God would bleſſe them, and defend them: Hence we doe obſerve, that it is the duty of every Chriſtian man and woman, that be true members of the Church of God, not onely to pray for themſelves, but alſo to pray unceſſantly for the Church of God, that God would be favourable to his people, bleſſe his Children, and ſeeke the welfare of Gods Church.

This we may ſee by the example of *Abraham*, *Gen.* 18. who prayed for the

the *Sodomites*, that they might bee ſpared. This we may ſee in *Nehemiah*, *Nehem.* 1. 3, 4. who mourned, faſted, and prayed unto the God of Heaven, when he ſaw that the Church was in miſery. And this affection was in *David*, when he ſaith, *Pſ.* 137. *We ſate downe and wept, when we remembred thee O Sion.* And when the people deſired *Samuel* to pray for them, 1 *Sam.* 12. 32. he ſaid, *God forbid that I ſhould ſin againſt the Lord, and ceaſe praying for you.* This *Paul* performed to the *Romans*, *Rom.* 1. 9, 10. *God is my witneſſe (whom I ſerve in my ſpirit, in the Goſpel of his Son) that without ceaſing I make mention of you alwaies in my prayers.* Wee muſt pray at all times, and in all places; in the *Ægyptian* Palace with *Joſeph*, in the *Babyloniſh* Court with *Iſaiah*, in the Whales belly with *Ionas*, on the ſolitary Mount with our Saviour, with *Peter* in priſon, with *Paul* on the Sea-ſhore, and with *Sylas* in the Stocks; and therefore let us pray (my beloved) with unfeigned hearts, and with elevated ſpirits, that our devotions may mount the Hea-

vens, to God the Father for the peace of *Jerusalem*; and for our reward, it is here promised to those that doe it, that they shall prosper.

So that we see here it hath beene the practice of the Church and the people of God, to pray for the Church of God, and that indeed for sundry reasons.

First, it is Gods Commandement, that we should pray for the Church of *God*:

Ps. 12. 22. *Pray for the Church, or peace of* Jerusalem; that is, for the good & flourishing estate of *Gods* Church and people.

Secondly, as it is *Gods* Commandement, so it is for our owne good, because we shall fare the better for the common good of *Gods* Church: *They shall prosper that love thee.*

Thirdly, wee are or should bee members of the Church of *God*, whereof Christ is the onely head. Now then, Members of one and the same body should procure the good one of another: and therefore if it will goe ill with the Church of *God*, it cannot goe well with us.

Exo. 23. How did *Moses* plead with *God* sundry

dry times for his Church and people? So *Nehemy*, he fasted, and prayed for the Church in misery; and for the City of his Fathers, Jerusalem.

And as it is the duty of all in generall to pray, and procure the peace and prosperity of Gods Church and his people: So especially ought Kings and Magistrates, who are the Governours and leaders of Gods people, and his Lievtenants upon earth: Secondly, Ministers are bound to pray for *Gods* Church, and the peace of *Jerusalem*, which is the object of our prayers.

Now, there be three sorts of peace which we must pray for: First, the peace of Conscience: Secondly, the peace of the world: Thirdly, the peace of Heaven; now we may read in *Matthew*, how the Divells themselves have a peace; for when Christ came, and did appeare to them, they cryed out, *What have we to doe with thee, O thou Iesus, art thou come to torment us before our time?* which shewes they have some peace, though Divells. Then there is a second peace, which is wished by all

people, which was denounced at our Saviours birth by the Angels, saying, *Peace on earth, and good will towards men*: but the chiefest peace that wee must pray for, is the peace of Heaven; where is comfort and diversity of pleasure: God is the Author of peace, because of his Majesty and of his glory. Thirdly, peace on earth; which is the preparation to happinesse; and peace must be first obtained and had, before we can enter into glory; then peace, and charity, and hope will cease, but love and glory never shall have end, but bee permanent, and of eternall durance: This peace which *David* desires, is for his owne people, and for Jerusalems sake that great City: Oh pray for the peace of Jerusalem, which is an act of Charity; then it followes, they shall prosper that love it; there is the blessing promised to those which pray for the Church of *Ierusalem*.

Esay 62.1. *For* Sions *sake I will not hold my peace, and for* Jerusalems *sake I will not rest, untill the righteousnesse thereof breake forth as the light, and the salvation thereof*

thereof as a burning Lamp. I have ſet a watchman upon thy Walls, O Jeruſalem, *which all the day, and all the night continually ſhall not ceaſe: yee that are mindfull of the Lord keepe not ſilence.* Verſe 6.

If this be the duty of all men, to labour to procure the welfare and happineſſe of Gods Church and people; then moſt woefull is the eſtate of all thoſe that hinder the true worſhip and ſervice of God, when wicked men (like to bloudy *Saul*) ſhall breath out threatnings and ſlaughter to the Church of God. Well, we ſhall reade in the Word of God, as alſo in the acts and monuments, we ſhall ever find the end of perſecutors to be exceeding horrible, and very fearefull: ſome of them were ſtricken downe with preſent death, ſome dying deſperately, and deſpairing of Gods mercy, ſome run mad, and other the like fearefull ends, which might admoniſh all perſecuting Tyrants, and bloudy enemies of the Church, to alter and change their cruelties, and no more to perſecute the poore Church and children of God, leaſt they be plagued in like manner. Verſe 3. Act 9. 1.

Bee favourable.

Doct. 3. Liberty of preaching one of Gods favours.

THat is, so blesse thy poore spouse, that in it thy servants, the Holy Prophets, may ever preach thy sacred Word, that thy worship and service may sincerely be performed, and thy name called upon; the number of the Elect may bee encreased, and many soules saved. Hence we learne, that it is the great favour and mercy of God to any Church or people, when the Word and Gospell of God is soundly and sincerely preached, and the Sacrament duely administred: when the people may with liberty and comfort come together to sanctifie Gods Sabbath, to call on the Lord in his Sanctuary, to worship the Lord in his holy House.

And surely wee doe see here, what great cause wee have to blesse the holy name of God in this Land, how gracious the Lord hath bin unto us above all Nations that are round about us.

So on the contrary part, it is a great and grievous judgement of God to want faithfull Ministers, and holy servants of God,

God, when God shall cause the golden Bells of *Aaron* to cease, it is a token of Gods displeasure with any people, town, or Kingdome, then the Lord frownes upon them, and is exceeding angry with them, and then woe to that Nation, or Country, when the Lord departs from them: when hee shall take away their watchmen, when he shall deprive them of their faithfull Ministers, when he shall take away his Word and Gospell. The Lord threatens this as the greatest of all judgments: then comes in sin, ignorance, prophanenes, impiety, idolatry, superstition, & all manner of sin, til the Lord come with his judgement to destroy them. Amos. 8. 11. Rev. 2.

Seeing it is so great a token of the Lords dis-favour, of his anger, and displeasure against any Church or Kingdome, oh then let us repent of our sins, let us intreat the Lord not to bring this judgment upon us, but rather to humble us by any other meanes, as it pleaseth his Majesty. *Vse.* 1.

This condemnes a plaine dotage, and foolish dreame of ignorant persons: Oh (say some) it was never a good world since *Vse* 2.

since we had so much preaching; but in time of Popery then all things were cheap: And so they gather by outward peace and tranquillity, that God loved them, and liked of them: But wee see here, howsoever many poore soules may deceive themselves, it is a singular favour of God to a people, when he gives them his Gospell to bee truely preached and taught to them, when they may call upon him in publike and private; this is a speciall favour of God: but where this is wanting, *Where prophecying failes, the people perish.* For where the Word of God is not preached, and the people taught, there they are ignorant, blind & prophane, and all manner of iniquity abounds; and where sin abounds, there the curse of God must needs hang over the heads of that people: For where the Word is not preached, and the people taught, though they abound in all prosperity, yet it is not so great a favour as they thinke it to be, nay, it may bee a judgement unto them; for what are they the better to have peace, and plenty, ease, and liberty, when they want the

Pro. 29.

the favour of the Almighty? For every blessing is not a benefit.

According to thy good pleasure.

THese words containe the ground of his request: namely, the endlesse mercy and favour of God in Jesus Christ, not any goodnes or worthines of their owne, of *David*, or the people; but he builds his faith and Petition on Gods meere mercy in Christ.

Doct. 4. Faith must not rest upon others merits.

Hence we learne that wee must build our faith not upon any goodnes, desert, or worthines of our owne, but upon the alone mercy and good pleasure of God: *Dan.* 9. He doth confesse it is true, that they dare not appeare in their owne name or worthinesse, but onely in the mercy of God in Christ: *To us belong shame and confusion of face; but Lord for thy tender mercies sake heare us.* Dan. 4.

When the Church of God was in great affliction, they acknowledge it the Lords great mercy they were not consumed for their sins, *Because his compassion failes not*: So then let us know that we must lay this ground of all our Lam. 3. 22

prayers,

prayers, even on Gods endles mercy in Christ, not our own worthinesse.

Vse 1. This condemnes all such pride as the Papists are guilty of, when they doe leane so much upon their owne merits, worthinesse, and deserts, and think God should heare them, and helpe them for the same: yea, they make Saints and Angels Mediators, whereas wee must onely relye on Gods mercy in Christ for all good things.

Vse 2. Seeing *David* doth build his faith and prayer upon Gods mercy alone, without any respect of his worthines or goodnes of the people: we learn in all our prayers to relye wholly on Gods mercy, and not think that wee are worthy to bee heard for our owne worthines or deserts: No, no, let us confesse and say, *Not unto us, O Lord, not unto us, but unto thy name be the glory*: for we are not worthy of the least favour.

Many of us when we are at our prayers in the Church, bee led away with a world of fancies, and mingle our devotions with the cares and thoughts of the World, and instead of lifting up our hearts

hearts and hands to God, to beg mercy and forgivenes for our ſins, wee lift up our eyes to ſee what new faſhions wee can eſpy; and if not ſo, then wee hold up our heads on high, thereby to ſhew our pride; or otherwiſe on our elbows, are ſleeping in our Pewes or Seates: but let mee tell thoſe that ſleepe in the Houſe of God, in the time of Divine Service, or Sermon, they are dead to God already, and the Preacher (may be ſuppoſed to be) preaching their funerall Sermons. O let us take heed we bee not overtaken with any of theſe infirmities, or if we are, or have bin, let us ſtrive earneſtly and ſpeedily to forſake them, leaſt wee are ſuddenly taken away by the hand of death; as was *Herod*, and *Ananias* &c. Therefore let us watch with the Lord one houre by prayer, and eſpecially upon his owne Day, and in his own Houſe; for prayer is an Antidote againſt all the poyſonous darts and inticements of Sathan: it elevates our thoughts and meditations on better things than ever wee can here injoy, it takes away our affections from the vain and

Note.

Exhorta,

and momentary delights of this wicked World, and by the grace of God may be a meanes to strengthen us against the strongest assaults of Sathan, to his utter ruine of us: for if Sathan but once perceive that wee begin to have but a thought of prayer, he then steales away presently, and dares not approach to attempt us; I can assure you, Prayer is powerfull, profitable, and delectable: powerfull it is, for it is the key of Gods Cabinet, which opens the blessings of God to man; it is a cure for all diseases, and a remedy against all despaires: for in the depth of all our sorrowes, nothing is so comfortable or profitable as prayer, it steeres and keepes the heart in the heart in the right way, from many other inconveniences, and evill imaginations; for our bodies are the cages of uncleane Birds, when indeed they ought to bee the Temples of the Holy Ghost: nor are the best of our actions but unjust, and our devotion onely eloquence of words, mingled with worldly cares and distracted thoughts: O let us remember this, that our Consciences cannot dye

with

with us, nor yet dye within us, but will arise and open it selfe at last, though our sins were never so secretly and closely kept or hid from the eye of man, yet the All-seeing eye of God, by our own consciences shall witnesse against us: therefore let us pray for a heart of repentance now in the time of Grace, and under the Gospell. It was the saying of that old Practitioner St. *Paul*, *Pray continually* (saith he) and it should bee our daily prayer; Lord so strengthen us, that our prayers may bee effectuall before thee. To pray twice a day every man ought to doe; this hee may doe, more he can doe, lesse hee cannot doe: Let us therefore every morning sacrifice our first borne unto God, that is, our first thoughts; and in the evening our last thoughts: our prayers doe circumvent Sathans inversions. It is prayer which pleases God, and our prayers are as so many cords, which binds us to the Hornes of the Altar. O how many men can sweare by their faith, which never pray by the Faith; and when they goe to bed and rise againe, never acknow-

ledge Gods mercy to bee renewed unto them, but like a Dog shake their eares, and so fall to drinking, and eating, and swearing; O that men were as full of getting grace, as many men are desirous to get wealth; but most men in these our sinfull and latter dayes, pray for riches, seeke after lands, pursue honour and pleasure; projecting and beating their braines how to increase riches, which are the fading blossomes of this earth: whilst in the meane time (like the rich man in the Gospell) which had all things at his command; his barnes full, one of Corne and the other of sin: but observe what became of him for all his riches; he went to bed, but hee never awaked againe; for that very night his soule was taken from him. None of Gods Children wee ever read of did so: their prayers were otherwise; it cost them many sighs and teares to have the knowledge of God, and of their sinnes; thereby to subdue the corruptions of their bodies, and to have dominion over the world and the inticements thereof. This was *Davids* prayer and suplicati-

on

on to God, to pray him in his good time and pleasure, to build up the Walls of *Jerusalem*; that is, the breaches and divisions of the Church, which was torn, and rent by reason of his sins; pray & overcomes, but prayer was never overcome. *Hezechias* prayer shall prevaile; *Elias* his desires granted; the *Ninevites* repentance caused showres of mercy, in stead of Viols of wrath: this may make us to have strength and power as further when wee see, prayer stops the mouths of Lions, as it did when *Daniel* was flung into their Deme: it is a *Sampsons* locke, which pulls the whole house upon the *Philistims* head: it can make a Prison a Pallace as it did to *Ioseph*: it can open the prison doore, as it did to *Peter*: it can divide the Sea and make it like a wall on every side, as it did to the children of *Israel*. Prayer I say is a messenger of God, it drives away the enemy of our soules, nay it will subdue our bodily enemies, and mollifie their hard hearts: Prayer doth remove the poyson of sin from our soules, and it brings all true joy and comfort to our

it is better than either Oyle or Wine, though with abundance of increase: therefore I say, he that will rejoyce continual ly, let him pray without ceasing; that is, as often as he hath opportunity, or at the least twice a day; for prayer will bee no hinderance to any man, no dore than a man that is in a Iourney, men doth alight and refresh himselfe, or to mend what is amisse. If thou answerest and sayest, thou shalt louse a Customer, I will tell thee, thou shalt get Grace and Favour of God; if thou hindrest thy selfe in the sale of thy Goods, and Trade, thou shalt get knowledge, and with *Mary* in the Gospell chuse the better part, and receive the geater glory, &c.

O let us spare some time in the morning to pray to our God, and let us entertaine with cheerefulnesse such a Customer into our hearts; we have not so great a taske imposed upon us, as to take all the paines for our bodies, and none for our soules; unhappy shall hee bee for ever who preferres his Mamon before his God. Hee that to keepe his body

body ſhall ſell his ſoule, ſhall when too late repent ſo unhappy departure. How fearefull a change ſhall he make, who to gaine an applauſe on Earth, ſhall loſe a reward in Heaven? Let us not deceive our ſelves, onely hee ſhall receive a Crowne in Heaven, who hath beene a faithfull ſervant on Earth. Whoſo doth truely endeavour to bee of the Church militant, ſhall undoubtedly have a part in the Church triumphant: if wee ſhall follow the workes of Grace here, wee ſhall never goe without the workes of glory hereafter: And ſo I come now to the ſecond part of the Verſe, which is *Davids* earneſt requeſt, and prayer to God, *And build up the Walles of* Jeruſalem, &c.

And build up the walls of Ieruſalem.

THis is the ſecond part of the verſe, wherein he intreates the Lord not to hinder the building or erecting of his Temple for his ſake; but rather to enlarge and make up that ſame breach which hee had broken downe by his

The ſecond part of the Verſe.

foule and bloudy sins: As if hee should say, O Lord, I have by my sins done what lyes in my power to hinder thy Church, and to plucke downe the wall of thy protection; yea, to lay them open to the sword of the enemy and to all thy judgements. But I pray thee (O Lord) that thou wouldst in mercy make up that breach, *Build up the walls of Jerusalem*, the City wherein thy Temple is built, and thy Name is called upon, the seate of thy worship and service.

Doct. 5. Sinnes of the Magistrate provoke Gods angers very highly.

Doth *David* confesse, that by his sins of Adultery and Murther, he had done what lay in his power, even to pull downe the walls of Gods Church and people, even to lay them open to Gods judgements, plagues, and punishments? Then hence we learne, that the sins of the Prince and Magistrate, and chiefe Rulers, as Kings, Queenes, &c. they doe cast the whole people and Kingdome into great danger, and provoke Gods anger against them, and open the Flood-gates of Gods vengeance; for their sins be not their persons bee, and a small sin in a great Magistrate, in a Minister,

niſter, in a King, is a great ſpot, and a foule blemiſh. The *Ægyptians* were all afflicted by reaſon of *Pharaohs* tranſgreſſion. So wee ſee that when *Achan* ſinned, though no great man, yet it brought the curſe of God upon all the people: So in the dayes of *Saul*, *Achab*, *Ioram*, and the like; when ſuch Kings lived in impiety, Idolatry, and did ſo perſecute Gods people and Prophets, wee ſee in the Word how God did plague both them and their people. Exo. 15.

The Reaſons why the ſins of the King doth inwrap the people in that judgement of God, is this: becauſe look how the King is, ſo (for the moſt part) are the people; if hee bee an Idolater, ſo are they: for looke how the King is affected, ſo be moſt of his ſubjects.

Seeing this is ſo, that the ſinne of the Prince and the chiefe Magiſtrate, is ſo great a meanes to pull down Godsjudgments upon the whole people, & wraps them up in the like judgements as we ſee in *David*, who for his ſin of numbring the people, 70000. were ſlaine. Wee learne hence, that it is a great mercy of *Vſe* 1. 2 Sam 24.

God, to have such a King as walkes with God, is carefull to honour God, and to live in his feare; for then he shall not onely procure a blessing upon himself, but on all his people and subjects: And the contrary is a fearefull judgment of God upon a Land, when hee gives them wicked Kings and Princes.

Esay 3. 1, 2

Doct. 6. A penitent will seeke to build up that which before hee had pulled downe.

We learn by the example of *David*, that those who have by their sins hindred the good estate of Gods Church and people, whether King, Prince, Magistrate, or Ministers, if they doe truely repent, they will bee as carefull to build up the walls of Gods Church againe, to pray for it, to procure the good of it. *Saul* did persecute the Church, he sought the ruine of it, & to pluck out the throat of poore Christians, and to sucke their bloud, but after hee was wounded and humbled, hee became a Preacher of the Word, and sought to build as fast as ever he pulled downe before.

Acts 9.

2 Cor. 33. 14.

Use 2. Well then, hast thou heretofore hated Gods Children, persecuted them, reproached them, sought to hinder the good of Gods Church and people, and the

Gospell

Goſpell of Chriſt? If thou doſt ever repent, thou muſt ſhew it in this, in loving Gods Children, furthering Gods Truth, upholding Chriſts Kingdome, and glorifying his Goſpell, elſe thou doſt never ſoundly repent. Haſt thou by evill example, by a ſinfull life, by negligence of holy duties, by lewd advice and wicked counſell, drawne and allured others to ſin, and to bring Gods judgements upon them? if thou doeſt truely and earneſtly repent, thou ſhalt bewaile this ſinne, and pray for them whom thou haſt thus wronged.

Againe, out of the whole verſe marke this leſſon and inſtruction well, namely, that *David*, who before durſt hardly approach unto God, and open his mouth in prayer for himſelfe, yet now upon his Repentance and reconciliation with God, is bold to pray for others: yea, to pray for the whole Church of God. Hence we learn, that as long as a poore mortall man lives in ſin without pardon and true repentance, he cannot pray for himſelfe he cannot, and dares not open his mouth unto God to pray for himſelfe.

Doct. 7. A man can not pray till he repent.

selfe, much lesse for others: but when he shall truely repent, turne to God, after hee is reconciled to God in Christ, then he can come with much boldnesse unto God, and pray for himselfe and others also: *When thou art converted, strengthen thy brethren:* shewing, that till he was converted, he could not helpe nor strengthen his brethren.

Seeing before men and women bee converted and doe repent, and be at peace with God, it is impossible they should pray for others, or doe any good: This should first admonish all Ministers of the Word of God to repent, and to be at peace with God, for otherwise it is impossible for them to pray for others, or doe any good thing to please God. And though they teach and preach the Word, yet they sin in it, and please not God; and cannot performe one (speciall) part of their Office: Namely, to pray for GODS people effectually.

VERSE

VERSE 19.

Then shalt thou accept the sacrifice of Righteousnesse, even the burnt Offering and Oblation: then shall they offer Calves upon thine Altar.

IN this Verse is contained the fruite of Gods mercy and favour, both to *David*, and the people, and the fruit double.

First in regard of God, that he shall then accept, and bee well pleased with their sacrifices.

Secondly, in regard of *David* and the people, they vow and covenant with the Lord to offer praise and thanks unto *God* for so great a favour and blessing.

Then shalt thou accept the sacrifices.

AS if he should say, O Lord, when thou shalt thus bee favourable to thy poore spouse the Church, and forgive my heinous offences, and make good

good that breach which is broken by my filthy sinnes, then shall thy mercy bee seene, in that thou shalt accept of our Sacrifices, and such duties of thy service and worship, as wee shall performe unto thee.

The Doctrine is this: when a people or Kingdome doe repent and turne to God for mercy, amend their lives, so as God is reconciled unto them, then hee doth accept of their Sacrifices, Oblations, Prayers, &c. being done in Faith and Repentance: but so long as they live in sin without Repentance, the Lord being not reconciled unto them, he esteemes not of that they doe.

Vse Seeing the Lord doth then accept of a people, when they repent, and be reconciled unto God, amend their sinfull lives: Let us learne from this Doctrine, that if we desire to have the Gospell continued, our peace prolonged, and the service and worship of God to be established, there is no other way but this, to seeke to God by true Repentance, to get our sins pardoned, and to be at peace with the Almighty.

Oh

Oh then repent and amend; for if you will not repent, and amend your works and waies, the Lord our God will not accept of us, nor regard us: *Jeremiah* 7. Yea, he will remove our *Candlestick* from us, *Revelat.* 2. that our golden dayes shall have an end, and our mirth shall be turned into mourning, and our light into darkenesse.

The sacrifice of Righteousnes.

THat is, such sacrifices as are done by the prescript rule of the Holy Word, such as God requires, and in that right and lawfull manner which hee commands in his holy Word. Now the sacrifice of a troubled spirit is the Incense of Teares which God did accept at *Davids* hand: for they that sow in teares shall reape in joy, as *David* did; for he found more comfort after his confession than he did before.

Hence we see what be those Sacrifices which the Lord accepteth of in his Worship and Service: Namely, *The Sacrifice of Righteousnesse*; that is, lawfull Sacrifices, allowed and warranted by the

Doct. 1. What be those sacrifices that God doth accept of.

the Word of God, and such as being lawfull, are performed in a right and holy manner, according to the prescript rule of Gods Word: But as for the Sacrifices which are not warranted by the Word of God, nor done in a lawfull and holy manner, according to the rules of Gods Word, the Lord careth not for them.

Now it may be asked, how *David* can say, *The Lord accepts Sacrifice*, seeing in the former verse he said, God doth desire no Sacrifice? Now he here affirmeth, that the Lord shall accept the Sacrifice of Righteousnesse.

Answer. That such Sacrifices as are offered with opinion of merite, as the *Iewes* did, who thought by offering a Beast that God was satisfied, and so they might be bold to live in sinne; and such as they offered (without faith and Repentance) the Lord esteemed not of them: No, let every true penitent sinner, like *David*, offer the Sacrifice of Prayer and Thanksgiving, and of a contrite heart, which is more than all outward Sacrifices; for those who doe truely

truely repent and become good Christians, are tearmed, or called Gods Manuscripts, wherein he writes his Lawes, and by them relates his will to others, that is a true Sacrifice to have a penitent heart. No Incense will God accept of, but our true and penitentiall teares; no Sacrifice but Prayers, put up to him in faith: no Mediator but his Sonne, and our onely Saviour Jesus Christ; who is the Sonne of his love, and the Lambe of his bosome. God doth not looke so much at our actions, as at our affections, for God saith *Sonne, give me thy heart*: He desires nothing of thee for all those gifts he hath and doth bestow upon thee from day to day, but thy selfe: therefore if thou wilt give God the best and trueſt Sacrifice, thou must present thy selfe for that Sacrifice: there is nothing better for a Sacrifice to present God withall, then our heart, nothing better pleasing to him than that: God commands the first borne to be offered to him as a Sacrifice, and if we will doe that, wee must then give him our heart; for that is the first thing

that

that lives within us: other outward Sacrifice God is not pleased to accept; because it is corrupt, and God is immortall; and God being immortall, shall we present him with things that are mortall, and defiled? yea, it must be the heart, and a new heart, which must bee created by repentance; and that must come by our earnest Prayer, and a fervent desire to heare the Word preached: for out of the heart comes grace and goodnesse; and out of the body comes onely naturall infirmities; therefore wee must keepe our hearts with all care and diligence, for that sacrifice which is performed without the heart, is but a counterfeit and a ceremonious sacrifice; being assured, that *The sacrifice of a broken and a contrite heart, O Lord thou wilt not despise.*

But here he saith, that God will accept, and like of such as are offered in a holy manner, according to the rule of Gods Word: That is, when Sacrifices commanded of God are offered in a holy manner, as in Faith, Repentance, and obedience, and not to merite any thing.

thing, but as exercises of Faith and repentance, and types of Christ Jesus, to leade them unto him, and as testimonies of their thankefulnesse to God, and so far forth as they served for the furtherance of Gods glory, and the edification of his Church.

The Doctrine then is cleare, that it is not left to man to ordaine and appoint the service and worship of God, to put in what hee will, and to put out at his pleasure: but if we will have our sacrifice and worship of God acceptable, and truely to please God: we must give the Lord leave to command and prescribe what he thinketh good, and we must not dare to adde any thing of our owne, nor to take away his worship and service: *Deut.* 12. 8. 32. we are forbidden to adde or take away any thing from his Lawes, in which he prescribeth the rules of his worship: *Deu.* 32. 17. When the *Iewes* worship God, after their owne fantasie, the Lord saith, they worship not God, but Divells, and the Lord holds it a vaine thing to teach his Worship and feare by the precepts

of men: So then all such Sacrifices of Righteousnes be the Worship of *God*, which be warranted by his Word; and nothing may goe under the name of his Service and Worship, but that he proscribes in his Word.

This condemnes the greatest part of the Worship of *God* amongst the Papists, their seven Sacraments, their adoration of Images, and their praying to Saints, their abhominable Masse, their voluntary poverty, and perpetuall chastity: For which they can shew no word of warrant in all the Scriptures, and therefore it is no right Sacrifice, and ought to be abhorred.

This meeteth just with the common Christians, all men (though never so vile) will confesse *God* must be adored; but when it is demanded, what is the sacrifice that *God* likes of, then they offer what they list themselves: Some imagine they serve *God* well with their good meaning, some by their good doings, and by their good dealings, and civill honest life, so long as they thinke no harme, nor say none, they thinke

thinke they ſerve *God* as well as the beſt: Some thinke, if they reherſe and mumble over the ten Commandements, and the Creed for prayers, they ſerve *God* highly: but poore ſoules, is this all you doe in *Gods* ſervice? Is heere all the ſacrifice you offer him? It is a cold and ſlender ſacrifice. Let our Sacrifice which we offer *God* bee, firſt exact and pure; ſecondly conſtant: firſt, *Pure*, without Hypocriſie, and undefiled; without being mingled with earthly cares; and our hearts likewiſe free from envy and malice. Secondly, conſtant we muſt be in our Sacrifice, not ſerve *God* by fits and ſtarts, or when wee are at leaſure; this is no true Sacrifice: we ought to doe it exactly, and with holineſſe and Righteouſneſſe as it becomes Chriſtians. In the old Law they offered the ſacrifice of burnt Offerings, a Lamb without ſpot, or blemiſh: ſomething was ſtill offered as an Oblation to pacify *Gods* wrath: now if we cannot offer that Sacrifice of a Lambe without ſpot or blemiſh, which is meant our ſoules, then let us bring two Turtle

Doves with us, that is our Love and Obedience; for the Turtle Doves are so loving each to other, that they are never asunder: if we cannot offer that sacrifice, let us bring a paire of young Pigeons; that is, our sacrifice of a contrite heart, sighing and sorrowing for our sins; for Pigeons they are alwaies mourning and sorrowing; if we cannot pray let us hold up our hands, if wee cannot weepe for sins, let us sigh out our prayers; if wee cannot sigh, let us labour to humble our selves; and if wee can doe but this, then will *God* accept our Sacrifice, and heare our Petitions, and send us our desires, even blessings upon blessings, both outward and inward; outward in our temporall estates, and inward by spirituall and heavenly thoughts to our soules: and for the time to come, let us double our care and diligence, and take time while we have it; and take the balme of *Gilead* while we have strength to apply it; for no man can work when night comes: when Death hath seised us, there is no Repentance to be looked for, no Sacrifice to be offered.

Then

Then ſhall they offer Calves upon thine Altar.

IN this part of the Verſe is ſhewed what is the fruite of Gods mercy in *David*, and the People: namely this that they will promiſe and covenant with God for their deliverance, to offer unto God praiſe and thankſgiving.

Doct. 3. Solemne Vowes a chriſtian duty.

Hence we learn that it is our duty to bind our ſelves by ſolemne covenant & promiſe to God; and ſo he will deliver us from miſery, trouble, affliction, judgment puniſhment & from unreaſonable men; that then wee will offer him praiſe and thankſgiving, call upon him, ſerve and worſhip him all our dayes: *Iacob* vowed, that if the Lord would bee with him in his journey to keepe him, and defend him in it, he would then build a houſe to God, and worſhip him there. *Ioſias* made a covenant unto the Lord, & all the people with him, to ſerve the Lord, who did deliver him from the curſe of the Law. *David* did often uſe this, to bind himſelf by a Covenant, to ſerve the Lord: *Pſa.* 116. He payed his vowes, he

Gen. 28. 2. *Cor.* 3. 3 *Pſal.* 116.

made to God: So *Ieptha*, *Iudg.* 11. vowed unto the Lord that he would offer sacrifice unto the Lord who gave him victory; & though the matter of his Vow was unlawfull, yet his vow to honour God was the fruit of Faith.

Vse 2. Well then, let us make our use of this Doctrin; and seeing it is not onely lawfull, but also our duty, even for to make solemne covenants unto God, that if hee will be favourable unto *Sion*, and build up the walls of *Ierusalem*, that if he shal deliver us from any danger, judgement, affliction whatsoever, that hee will bee carefull to honour God, to be thankfull unto his Divine Majesty: Let us then make this Covenant with the Lord our God; let us vow obedience and newnes of life; and let us say with *David*, *I have sworn, and am stedfastly purposed to keep thy righteous judgment.* So let us even take a solemne vow of our owne selves, that by the grace of Almighty God, we will have more care to laud God, to honour him to serve him, to call upon him: and accordingly let us bee mindfull to perform the same; for the Lord will require

Psal. 119.

quite all the vowes we make unto him.

This may stirre us up to remember what a solemne vow and promise wee have made in Baptisme, to forsake the Divell and all his workes, the vain pomp and glory of the world: that we will forsake the Divell, sin, and Sathan so as we will not follow nor be led by them: yea, that we will manfully fight under the Banner of Christ Jesus, and become his faithfull Souldiers and Servants unto our lives end.

This is the Covenant which we have made every one of us in our Baptisme and entrance into the house of the Lord, before the presence of God, and his holy Angels, before the Congregation and Church of God: But (alas) we break it every day, & have neither care nor conscience to keep it. Well, let us know the Lord will one day require our Covenants and vowes which wee have made unto him: He looketh that we should as well keepe them, as make them. Well then, wouldst thou bee loath to breake thy vow, Covenant, or promise made to an honest man, especially being in thine

own power to keep it, and such a promise as the keeping whereof may procure thee much peace, liberty, and freedome? I know you would: O then let us be as carefull to keep promise with God, and to renounce the World, the Divell our enemy, and our own sinfull lusts, & let us be like *David* to crosse the Divels snares and Temptations; and let our bodies be no more the receptacles of sin & transgression, which is the cause why our soules cannot heare the sweet Harmony of the blessed Angels, which if we labour so to doe wee shall bring much honour to the Lord Almighty, and everlasting good to our owne soules.

Doct. 3. A publick thanksgiving after deliverance required.

And last of all we learne hence, that as it is the duty of every Christian man and woman to pray both publicke and private for the safety and good estate of the Church: so likewise it is our duty publickly to render thankes unto the Lord for deliverance bestowed upon the same. Wee may not be like to the nine Lepers, who have wide mouths to beg, but neither heart nor mouth to give thankes for benefits received. It hath ever bin

bin the care and Religious custome of Gods Church and people, after great & notable deliverances from visible and common judgments to render hearty and earnest thankes to God in solemne and publick manner. *Gen.* 8. When *Noah* and his sons and family were newly delivered from perishing in the Flood, the first thing he did, builded an Altar, offered sacrifice, and called on the Name of the Lord. So *Moses* and the children of *Israel*, after their deliverance out of *Egypt*, when they were safe, and their enemies drowned, did devoutly & publickly sing praise and thankes unto the Lord. *Deborah* and *Barac* did the like. *Judg.* 5. And the *Iewes* being delivered from *Hamans* Treason, *Hest.* 10. they rejoyce and keep a solemne day to sing praise unto God.

Well, let us bring this Doctrin to our selves; we are by Gods blessing the true Church and People of *God*, professing the Gospell of Jesus Christ truely, hating all superstition and Idolatry and for this cause wee cannot want many enemies. The Papists, the most subtile, cruell, and malitious

malitious enemy of Gods Church, have often set upon us, assaulting us, sought to have invaded our King and Country, as in 88. by sundry Treasons to murder our late Queene of famous and blessed memory; and to destroy our gracious King, Queene, and all his royall Posterity. But amongst the rest, and above all the rest, none comparable to that last Treason, which was most close, and in subtilty wrought, a long time in hatching, most bloudy & devillish, most barbarous and savage, threatning, and seeking to destroy and roote out King, Councell, Spirituall and Temporall Magistrates, ayming at the utter subversion of our *English* Nation, both Church and Common-wealth.

And surely if we consider well of it, I doe not see in all the Bible the like deliverance, so wonderfull and admirable.

1. Being so long a time in hatching and contriving, with such secrecy and concealement.

2. Being under the ground, in Hell as it were, in a place under the earth, desiring Darknesse more than Light, be-

becauſe the deed was evill.

3. Being brought ſo neare the execution of it, and never knowne nor ſuſpected before.

4. Being diſcloſed ſo ſtrangely, even by one of the Traytors themſelves, one of the chiefeſt Actors in that Tragedy.

5. Being ſo generall, ſo fearefull, and ſo monſtrous, as it ſhould not have bin to the deſtruction of one or two, but of the chiefe of the whole Land, King, Queen, Prince, Nobles, Judges, Biſhops, in a word, the flower of the Kingdome: the want of any one whereof, were a blemiſh to a State, and would bring a ruine to a Kingdome.

Now doe as *Ahaſhueroſh* did, *Heſter* 6.1 Cauſe the Records to be read, and Chronicles to be ſearched, Ancient and Modern, Divine or prophane, amongſt the Turkes or Pagans; yea, if Heſt keep any Records, ſearch there, and ſee if yee can patterne this Conſpiracy or matchleſſe danger.

But there is no Councell againſt the Lord: Mans wiſedome is fooliſhneſſe unto him, his greateſt ſtrength but weake-

weakeneſſe, his life but a breath, and his honour but a blaſt.

So then wee ſee we have as great cauſe to render thankes unto the Lord as any people or Nation under Heaven. That 5. day of *November* is a day to be remembred, and never to bee forgotten; a glad and joyfull day, and wee ought in every one in publick and private to rouſe and ſtirre up our hearts in Thankſgiving unto the Lord; for it was the Lords doing, and it is marvellous in our eyes. Such a Plot, and ſuch a Deliverance it was, that the like was never heard of. Wee may read in the Scripture of ſundry deliverances, yet not of ſuch a one as this: Surely this horrible Plot was hatched in Hell. We may likewiſe read, that God did ſend downe fire from Heaven to deſtroy *Sodom* and *Gomorrah*, but of a fire out of the earth to burne, and blow up a whole State, I never read of; this ſurely muſt needs be from Hell. This day was ſuch a day that I hope will never bee forgotten by our poſterity; for if it bee as the Papiſts doe labour and ſtudy

excee-

exceedingly for to doe, perſwading the younger ſort that are under their tuition that there was no ſuch plot or conſpiracy, and that no ſuch thing was ever intended by any of their reltgion, onely a trick, (as they ſay) put upon a company of younger brothers, to ſatiſfie ſome malitious and envious humours which were their enemies; ſo that I ſay, if this daies ſolemnity were not inacted by the High Court of Parliament, and the whole body of the Kingdome that it ſhould bee obſerved & kept holy, they would as they ſtill do, labour to bring to paſſe that in a few yeeres ſpace it might be forgotten: which if we neglect to remember, & to give God thanks as I have ſaid, by our prayers and almes, the very fowls in the aire will one day witnes againſt us, for an ungratful & unthankfull generation: The Papiſts boaſt and brag much of St. *Peter* for their guider and director; which if they did but imitate and follow him, they would not doe as they doe, but bee of his mind for he was humble and meek; but now they have left St. *Peter*, and practice *Salt-peter*, as they would have done, witneſſe the 5. of *November*, and that likewiſe of 88. is this to follow St. *Peters* Religion, and directions: they may well brag of St. *Peters* Chayr, but they have not of his charity; judge yee my brethren, yea or no;

for

for their Religion is rebellion, to kill Princes, to ſtab and poiſon Kings and Queenes, their trenties with other Nations are onely trecheries, faunings and diſſemblings, their matches will overwatch us if wee doe not look to them better then with Match and Gunpouder, which (as I ſay) was laid as this day 36. yeares, to have blown up the whole power and ſtrength of this Kingdome up into the aire like Atomes, & Flyes in the Sun; take but notice, if ever you read in Chronicle or Hiſtory, of the butchery of Kings, the depoſing of Princes, the Martyrdome of Religious Proteſtants, but ſtill a Papiſt and a Jeſuite had a hand in the plotting and deviſing of it; then judge whether their Religion be grounded upon Gods Word, or from any Sacred Writ, yea, or no; or whether they have any warrant for this their diſſembling & diſguiſing their Religion with a cloak of knavery & envy, as they doe being aſſembled together in one place. It is the Day which the Lord made for the glory of his Name, let us rejoyce and be glad in it. For God brought & delivered us out of the *Ægyptian* bondage upon this day, nay, our Church and Country too from a day of darknes & Idolatry, to a day of light and Sunſhine of the Goſpell: Some of us had not bin living at this day, if their bondage and Plot had effected:

effected: God this day secured us from other Masters, that we might serve him: and for this ought not we to render thanks, and praise? yea, or else let our tongues cleave to the roofe of our mouths.

Now it is not enough to keepe that day as an idle holy-day, to rest from labour and worke, to ring bells, & to make bone-fires, to give our selves to eating, drinking and swill, to sport & passimes; for this is no honour unto God.

1. But first, our thankfulnes must appeare in a most reverend and gratefull Commemoration & remembrance of this so great and wonderfull a deliverance: we must call it to mind, think of the greatnes of it; wee must declare of it to our Children and posterity, that when they shall aske the reason of it, we may cause and call upon them to be thankfull: For the child that is unborne, is bound to laud God for it. *Exod.* 12. 9. O taste saith St. *Gregory*. the Word of life, with the pallate of thy heart, and remember how good and gracious the Lord hath bin unto us and our Nation, and what deliverances hee hath done for us sinfull men: what shall wee then repay the Lord for all his benefits, but onely return him by a living sacrifice, praise and thanksgiving. And therefore let us daily ascend Heaven by our meditations, lest at the last day we descend the contrary.

Secondly,

Secondly, we must sing Psalmes of praise and Thanksgiving unto God, in token of thankfulnesse, and that publickly in the Church and congregation of Gods people.

Thirdly, we must come together into Gods house, to heare his Word, and to call upon his Name, and that is a speciall part of our unfeigned thankfulnesse. Oh how many men in these our dangerous and sinfull times, live and doe nothing on the Sabbath day, spending it after their own desires? how many in this Kingdome on this day make their Chambers their Chappell, their Bed their Pew, their snorting their devotion, their Cooke their Preacher, their belly their God, new cloathes their Law, and delight, and spend their time onely in inventing what will please their humours: Oh I feare my beloved, we have many of these sins laid to our charge in these our evill dayes, which God in his mercy cause every one to be heartily sorry for them. Wee have even surfeited with the good things of this Land, as Peace, plenty, and many other blessings we have enjoyed these fifty yeares.

Fourthly, wee must testifie our thankfulnes in most hearty and dutifull obedience, which is the greatest and best sacrifice, 1 *Sam.* 15. and if this bee wanting, then all we doe is nothing worth.

worth, *Esay* 29. 13. So that for our generall deliverance, there should be a generall thanksgiving in a generall reformation of the Church and Commonwealth, of our hearts and sinfull lives; otherwise indeed wee are unthankfull, if still wee live in sinne and Rebellion; then (notwithstanding our keeping a day, ringing of Bells, sport and play) if there follow no reformation of our lives, we may iustly feare a more dreadfull judgement, if not utter ruine and desolation to follow. Now alas, where is this use of Gods mercy and our deliverance? where doe the people reform their lives, reforme their waies, grow more Religious, conscionable, and carefull to heare, read, pray in their families? It is but a wonder of nine daies, men make little or no use of it, but to talke of it and speake of it. Oh let us not be so careleſſe of our owne good, but use our best endeavour for the amendment of our lives: which that all estates, and degrees of men may doe, the Lord grant for his mercies sake. *Amen.*

A Morning Prayer for A Family.

Lord teach us to pray, that wee may call upon thy Name : prepare our hearts to ſeeke thee : And open thou thy mercifull eares to heare us.

O Eternall and ever-living Lord God, Creator and continuall preſerver of all things both in Heaven and in earth : By whoſe gracious providence as wee were at the firſt wonderfully and fearfully made : ſo wee are no leſſe preſerved and kept unto this preſent : VVe here the workmanſhip of thine owne hands, deſire to humble both ſoule and body before thee. And now Lord, we being heere in thy preſence, cannot but acknowledge and confeſſe againſt our ſelves our owne unworthineſſe to come be-

fore

fore thee, to call upon thee, or to performe even the leaſt Duty that ſhall concerne thy worſhip or glory. Our hearts alas, are no better than ſinkes of ſin, and a maſſe of all pollution and uncleaneneſſe: and who can make that cleane that is taken out of an uncleane thing? The thoughts and imaginations of the ſame muſt needes bee evill continually, and wee unto every good worke prove Reprobates. Yet, O Lord, ſeeing thou haſt commanded us to call upon thee, and haſt mercifully promiſed to bee preſent with thy Children, to heare their Prayers, and to grant their requeſts which they put up in faith unto thee: Oh Lord, this doth give us boldneſſe to come before thee; and in confidence of thy goodneſſe that thou wilt make good the ſame thy promiſe unto us at this time, wee here offer up unto thee this Morning Sacrifice of Prayer and Thankſgiving, humbly acknowledging and confeſſing from the bottome of our hearts, our manifold Tranſgreſſions and offences, which

wee have continually multiplyed a-gainſt thee, in thought, word, and deed, from the beginning of our dayes, unto this preſent time. Wee acknowledge O Lord, that our originall corrupti-on in the which wee were at the firſt conceived and borne, and from the which there hath ſprung forth the moſt bitter and unſavory fruite of ſinne, A-poſtacy, and Rebellion, to the great diſhonour of thy Name, the wounding of our poore Soules and Conſciences, and the evil example of others a-mongſt whom wee have lived: By the which O God, wee confeſſe that wee have juſtly deſerved that thy wrath and indignation ſhould be powred out upon us, both in this life, and in the life to come.

And therefore O GOD, we come not here before thee in our owne wor-thineſſe, but in the worthineſſe and mediation of Jeſus Chriſt: beſeeching thy gracious goodneſſe for his ſake to forgive all our offences, our viſible ſinnes, our ſecret ſinnes, our ſinnes of infirmity, our preſumptuous ſinnes,

againſt

againſt Knowledge, againſt Conſcience, againſt thee, or againſt our Brethren, in the time of our younger yeares, or in the dayes of our knowledge, as we muſt needs confeſſe, that in many things wee have ſinned all. Wee pray thee O God for Chriſt Jeſus ſake to forgive the ſame unto us, and perſwade our ſoules and conſciences more and more, that thou art at peace with us, and that all our ſinnes are done away in the bloud of thy Sonne. And grant, O God, by the aſſiſtance and direction of the ſame thy Spirit, that with more freedome of minde and liberty of will, wee may ſerve thee in Righteouſneſſe and true holineſſe unto the end of our dayes. And good Lord, begin not onely Repentance and true converſion in us, but of thy great mercy perfect the ſame: O lead us forward more and more towards perfection, increaſe in us that ſaving knowledge of thee and of thy Son Chriſt, our faith in thy promiſes, our Repentance from dead workes, our feare of thy holy Name, our hatred of all our ſinnes, and

our love unto thy Truth. Frame our weake hearts (good Lord) more and more to obedience unto thy holy and heavenly Will, and teach us in all things to reſigne our wills unto thy holy VVill; and in time of affliction, as in time of proſperity to depend upon thee; that we looke not too much upon our owne weakenes, but may ſtay our ſelves by thy power and promiſes.

And good Lord comfort our ſorrowfull hearts and dejected ſoules, that finde daily ſuch cauſe of humiliation in our ſelves, doing daily thoſe things which we ſhould not, and leaving undone thoſe good things thou commandeſt. Oh then let us bee truely humbled for the ſame, and for thy mercies ſake give us better affections unto goodneſſe, and power and ability to doe that good thou commandeſt and requireſt at our hands; that ſeeking in all good things to honour thee, and to extoll thy name while wee live heere, wee may at the laſt behold thy face in glory.

And now Lord together with our

prayers,

prayers, wee are bold to adde theſe praiſes unto thy great Name, for the manifold favours and bleſſings, the which from time to time thou haſt beſtowed upon us for this life, eſpecially for a better life. Wee thanke thee for that it hath pleaſed thee of thy gracious goodneſſe to elect and chooſe us to ſalvation before the World was: for calling us by thy Word in time, for juſtifying us by thy Sonne Chriſt, and for giving us a certaine expectation of a better life when this is ended: As alſo for the happy meanes of our ſalvation, thy Sabbaths, Word, and Sacraments. Oh! it is thy great goodneſſe O Lord, that thou haſt not deprived us of them all, in as much as wee have from time to time walked ſo unworthy of thy Love. O lay not to our charge our great unthankfulneſſe, that wee have not brought forth more fruite of thy Word in our lives; but give us wee pray thee, that for the time to come wee may make more right ſteps to thy Kingdome. And wee magnifie thy Name O Lord, for all the temporall

rall blessings which thou hast in mercy bestowed upon us, our health, peace, food, rayment, and for all the comforts of this life: O Lord, give us a right use of them, that we may not abuse them unto Licentiousnesse, but stir us daily by them to devote our selves unto thee and thy service. Wee acknowledge thy goodnesse towards us the night that is now past, freeing us from many imminent dangers, both of soule and body, and giving us sweet and comfortable rest: wee beseech thee to bee with us this day, and all the dayes of our lives, and teach us to walk as children of the light, that thy Name may be glorified by us, others may take good example, and we our selves enjoy the peace of a good Conscience, so as at the last wee may come to Reigne with thee in glory.

Blesse the Churches and Kingdomes wherein wee live, with the continuance of our peace and true Religion: bee gracious unto the King and Queene and all their Royall Progeny. Blesse all other in Authority, the Ministers

of

of thy Word, our afflicted brethren in body, or mind, or both; let it pleaſe thee O Lord to ſtay them and ſupport them in time of their diſtreſſe, and give unto them a happy iſſue out of the ſame, as it ſhall ſeeme good unto thee. And fit us for harder times, whenſoever it ſhall pleaſe thee to bring the ſame upon us: And keepe us Lord in thoſe dayes by thy mighty power. And thus have wee commended our ſuites unto thee, humbly praying thee to pardon our wants now at this time in the performance of this duty. And thou that art privy to our wants better than we our ſelves are, we pray thee to take notice of them, and miniſter unto us a gracious ſupply in thy owne due time, even for Jeſus Chriſt ſake, in whoſe Name we conclude theſe our weake and imperfect prayers, in that perfect forme of prayer which hee himſelfe hath further taught us, ſaying, *Our Father which art in heaven, &c.*

Eve-

Evening Prayer for a Family.

O Lord prepare our hearts to prayer.

O Eternall God, and our moſt loving and mercifull Father in Jeſus Chriſt, and in Chriſt our Father: It is thy owne Commandement that wee ſhould call upon thy Name, and it is thy gracious and mercifull promiſe, that where two or three are gathered together in thy Name, there thou wilt bee preſent amongſt them. Wee thy poore and unworthy ſervants, duſt and aſhes, yet the workmanſhip of thine owne hands, are now bold to come before thee to offer up unto thee this Evening Sacrifice of prayer and thankſgiving. And now O Lord, being heere before thee, wee cannot but acknowledge and confeſſe even from the bottome of our hearts againſt our ſelves our owne unworthineſſe, that wee are grievous ſinners, conceived

ved in ſin, and borne in iniquity, and whereof wee have brought forth moſt vile fruites in our lives, to the great diſhonour of thy Name, the utter diſmaying of our owne Conſciences, and the evill example of our brethren; by the which wee have deſerved likewiſe thy wrath and heavy indignation ſhould bee powred upon us, both in this life, and that which is to come, in ſuch ſort as no Creature in Heaven and earth is able to reconcile us againe to thy Majeſty, but onely thy Sonne Jeſus Chriſt. We intreate thee therefore O Lord to bee mercifull unto us: and as wee acknowledge our ſinnes unto thee, ſo bee thou faithfull and juſt to forgive us our ſinnes, and to cleanſe us from all unrighteouſneſſe: Waſh us throughly from our wickedneſſe and cleanſe us from our ſinnes; for wee acknowledge, O Lord, that againſt thee wee have ſinned, and done our evills in thy ſight. Thou haſt beene a guide unto all our wayes, who alone art the ſearcher of the heart, and the tryer of the Reines: To thee therefore

fore, Oh Lord doe wee come, to crave the pardon of our ſinnes, both for the guilt and puniſhment of the ſame, that ſo they may not draw downe upon us our deſerved judgement. And wee intreate thee likewiſe as to pardon our ſinnes that are paſt in our lives, ſo to arme and ſtrengthen us againſt ſin for the time to come. Oh wee have woefull experience in our ſelves of the weakeneſſe of our nature, how ready wee are to fall from thee, and cannot keepe ſo conſtant a watch over our owne waies, nor over our owne hearts, but ſtill are ready to ſtart aſide: O Lord direct us aright in the pathes of thy Commandements, let thy good Spirit leade us forth into all truth, and theſe hearts of ours that are by nature ſo fraught with ſinne and wickedneſſe, wee pray thee alter and change: And bring into ſubjection daily every thought, and whatſoever thing elſe is in us, into faithfull obedience unto Chriſt: Let us finde daily more and more the power of Chriſts death

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mortifying ſinne in us, and the efficacy of his Reſurrection, raiſing us daily out of the grave of ſinne unto newneſſe of life: and give us Lord that wee may dedicate our ſelves, our ſoules and bodies. to bee lively, holy, and acceptable Sacrifices unto thee. Let thy love ſhewed unto us, conſtraine us to love thee againe, who firſt loved us. Thou, Oh Lord, haſt made us, and not wee our ſelves; thou haſt made us not beaſts, but men and women, yea, after thine owne Image: thou didſt preſerve us in our Mothers wombe, and didſt nouriſh us when wee did hang upon the breaſt: thou haſt ſtill in mercy provided for us, and heaped upon us many bleſſings, which others want and ſtand in neede of. Oh Lord, grant us a right uſe of all thy mercies, eſpecially for that thou haſt let us live in ſuch a happy ſeaſon of thy Goſpell, in a time of peace and proſperity, wherein thou doſt by thy Word continually call at the doore of our hearts, and laboureſt our converſion. Oh Lord, we can never ſufficiently admire

mire thy goodneſſe herein, and the rather becauſe wee have from time to time walked ſo unworthy of thy love. Forgive us oh Lord our unthankfulnes herein, and let us now walke as Children of the light. Oh it is too much Lord that wee have ſpent the time that is laſt paſt, according to the luſts of the fleſh: give us grace that we may ſpend that ſhort time that yet remaineth according to thy Will: ſet before our eyes the ſhortneſſe of our lives; the day of death is ſure in the end, unſure in the time, that we may bee fully prepared for that ſecond comming of our Saviour unto judgement. And now in the time of our proſperity, Lord teach us to thinke of the time of adverſity, and in the time of our health, let us remember the time of ſickneſſe, and the houre of Death, which ſhall come upon all fleſh. Oh let us be mindfull of our latter end, let us number our daies aright, that wee may apply our hearts unto wiſedome, and ever minde that reckoning and accompt which one day wee ſhall give unto thee. Make us while wee live

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here to bee humble-minded towards our brethren, that wee bee lowly in our owne eyes, that wee get contented hearts, pure affections, chaſt minds, and wiſe behaviour, and all other gifts of thine own Spirit, that may adorne us in thy ſight, and may adde unto the credit of thy truth we profeſſe.

And good Lord, wee pray thee accept of our Thankſgiving unto thy Majeſty for all thy mercies and bleſſings from time to time beſtowed upon us for this life and for a better. VVe praiſe thee for our election, vocation, juſtification, ſanctification, continuall preſervation, and the aſſurance that thou haſt given us of a better life when this is ended: as alſo for all temporall bleſſings, health, wealth, peace, and proſperity; for thy goodnes extended towards us for this day paſt, that thou haſt gone in and out before us, and freed us from many dangers of ſoule and body, and brought us with peace and comfort unto the beginning of this night. Lord watch over us by thy Spirit and preſence; Give us a holy

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and ſanctified uſe of our reſt and ſleepe, and fit us for the duties of the next day; eſpecially O Lord fit us for that Day which ſhall never give place to Night, and grant unto us all good things that thou in thy wiſedome knoweſt more expedient to give, than wee to aske, even for Jeſus Chriſts ſake: to whom with thee, Oh Father, together with the bleſſed Spirit, wee acknowledge to be due, and deſire to give all honour, praiſe, and glory, both now and for ever.

Amen.

FINIS.